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Wm. E. Dodge

MEMORIALS

OF

WILLIAM E. DODGE

COMPILED AND EDITED

By D. STUART DODGE

NEW YORK
ANSON D. F. RANDOLPH AND COMPANY
38 West Twenty-Third Street

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By D. Stuart Dodge.

University Press:
John Wilson and Son, Cambridge.

At the request of friends who think this volume should be accessible to a larger number of readers than it was possible to reach by private distribution, the present edition is issued, and at a price that will simply meet the cost of publication.

To HER

WHO WALKED LOVINGLY AT HIS SIDE FIFTY-FIVE HAPPY YEARS,

AND

WHO HAS ALWAYS BEEN TO HER CHILDREN

"The Dear Mother,"

THESE MEMORIALS

ARE TENDERLY INSCRIBED.

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INTRODUCTION.

AT the urgent solicitation of his children, Mr. DODGE consented, a few months before his sudden death, to prepare an autobiography. His private sitting-room was furnished with additional comforts, that, as opportunity could be found, he might have seclusion and ease to tell, in his own bright and vigorous way, the story of his life. A stenographer was to take down his words; and his sons were to assist in editing a volume which would be most precious to them, and might also prove attractive and useful to others.

Those leisure hours never came. The hurried and exhausting duties of each new day left no time to recall the past. The room that was to afford a quiet retreat was in reality made ready only for his use during the last short week of his life; and the history he would have related so vividly, had now to be imperfectly gathered from letters, private documents, items and reports in old newspapers, and from the recollections of his family and friends.

No attempt has been made to construct a continuous narrative. Material for it did not exist, nor was it necessary. The life to be portrayed was many-sided, — per-

haps more so than is usual; but the progress was along the same lines, — diversified in character and continually widening in scope, yet practically identical from youth to old age. The business interests and the benevolent or religious causes which attracted his energies as a young man, were those he steadily pursued to the last. He grew with their growth, he helped towards their growth; and his life is remarkable mainly for the zeal, ability, persistency, and entire self-devotion he exhibited in such numerous and diverse departments of useful activity. It has been said of him that he could not have failed to achieve distinction if he had confined himself to a single one of these objects; but he evinced the same spirit in all. A clear and comprehensive view of his career may perhaps be best gained by examining it from each of these standpoints.

This method will enable any who are interested in a special branch of his work to see at a glance what he attempted in that direction; while all who follow his course throughout, and read the tributes of his friends, will, it is hoped, find themselves in possession of a true and living portrait. Whenever they could be discovered, Mr. DODGE'S own words have been used; and when these failed, — as they too often did, — the testimony of others, if it could be obtained, has been introduced.

The apprehension that affection would tempt to an overestimate of acts or traits, has led to the omission of incidents and statements which might otherwise have been inserted.

The delay in issuing these Memorials has arisen partly from the difficulty experienced in collecting and arranging

a somewhat crude mass of material, and partly from the constant pressure of more immediate duties. But if any member of the family, or any of Mr. DODGE'S friends, or those who may have known him personally or by name, can derive from the reading of these pages something of the enjoyment and inspiration that come from living over again such a life, however inadequately portrayed, one object in preparing this volume will be abundantly accomplished.

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CHAPTER I.

ANCESTORS. — EARLY LIFE. — MARRIAGE.

WHEN the representatives of the numerous and widely scattered Dodge family assembled at Salem, Mass., July 10, 1879, to celebrate the two hundred and fiftieth Anniversary of the landing in this country of their first ancestor, William Dodge, they accepted with some satisfaction the claim of the historian of the occasion, that "Peter Dodge, of the town of Stopworth, in the County of Chester, Gentleman," did such loyal and valiant service for the good content of his Sovereign Lord, Edward I., son of King Henry III., that he and his heirs forever were entitled "to have, enjoy, and use" a coat-of-arms, fully described in a patent bearing date of April 8, 1306. This document is said to be one of the most ancient records of the Heralds' College. It relates that it was in Edward's battles against "his great enemy and rebel, Baliol, King of Scotland and Vassal of England," that Peter Dodge distinguished himself, and in recompense received "the Lordship of Podenhughe, with the Barony of Coldingham, in the Kingdom of Scotland." This barony belonged to a family of the ancient Scotch nobility, and was

situated on the coast in Berwickshire, at no great distance from Melrose Abbey. It seems doubtful whether the English soldier ever took possession of his Scottish titles and lands, but it was certainly in this district of Berwick and Dunbar that he won the crest and arms he gave to his posterity.

One of these descendants, "John Dodge, of Rotham, in the County of Kent, Gentleman," was granted, in 1547, a confirmation of the early patent, with the right, apparently to add further heraldic emblems.

It was in Cheshire, therefore, on the southern bank of the Mersey, opposite modern Liverpool, having its county-seat and cathedral in venerable Chester, that we may locate the original home of the Dodge family. Its branches spread out into Lancashire, Bedfordshire, Middlesex, Kent, and Norfolk. The name is found also in Glasgow, in the Lowlands, and along the Border.

The first American ancestor, William Dodge, was among the passengers of "The Lyon's Whelpe," which arrived at Salem July 10, 1629. He is mentioned as a "skilful husbandman" and as having charge of "ye teame of horses." The annals of the Colony are careful to style him "Mr.," — a title at that time confined to persons holding some social position. He was admitted as a freeman of Salem in 1639, took part in founding Beverly Church in 1667, and became a selectman of that town in the following year. In person he seems to have conformed to the ancient Briton type, — dark complexion, hair, and eyes, large of stature, well formed, and athletic. One of his daring exploits with the Indians is particularly chronicled. Some of these traits of person and character have been repeated all down the line, and were noticeable even in the subject of this sketch.

Richard Dodge was a brother of the first William. From these two have sprung families to be found in almost every State of the Union. The name figures

honorably in the Revolutionary War and in every national struggle since. Members of the Dodge family have belonged to every profession and calling, and in many cases have risen to places of distinction. Several have occupied seats in one or both Houses of Congress and in State legislatures. Some have always been found, who, in the words of their ancient patent, have "valiantly served towards the public good, and encouraged their heirs and successors to follow in like virtue and noble conduct."

But far more than any supposed antiquity or eminence of earlier progenitors, William E. Dodge prized the simple godliness and personal worth of his immediate ancestors.

His father, David Low Dodge, was descended from a Congregational minister, a man of some learning and wealth. His great-grandfather, David Dodge, received a liberal education, apparently in England, and is described as a man of large size, fine form, and unusual strength. He married Anna Low, a lady of piety and accomplishments. They settled in Beverly, Mass.; but extravagant living exhausted an ample estate, and a commission in the army had to be obtained. Before leaving to take part in the old French War when the British and American armies invaded Canada, the father apprenticed one of his two sons, then fifteen years of age, and the third David Dodge, to a respectable landholder, who was also a carpenter by trade. Later in life this son, by the advice of his friend old General Israel Putnam, became a manufacturer of army wagons in the Revolutionary War. He was paid in State and Continental paper-money, which afterwards depreciated, and finally lost all value. He then devoted himself to farming. This was the grandfather of William E. Dodge. His great-grandmother, when a girl, was known as Mary Stuart, her father being a refugee from Scotland. He is represented as "a tall man, with light complexion, sandy hair and black eyes, of gentlemanly manners, and remarkable for the richness of his dress. He spoke

French more fluently than English." Before his marriage he declared to the clergyman "that he was connected with the royal family of Stuarts, and that he and his friends were associated with those who claimed the crown." No further information in this direction has been handed down. It is known, however, that about this time Cavaliers attached to the interests of the Stuarts visited the Colonies, and some settled here. During a happy married life of several years this gentleman visited France once or twice. From his last voyage he did not return, and his wife died from grief. Their only child, a daughter, married William Earl, of Pomfret (now Brooklyn), Conn., who afterwards died in Havana, where he had gone as an officer in the English expedition against the Island of Cuba. His widow married David Dodge in 1768. She was "a rigid Calvinist of the Whitefield school," and both were "careful to observe external ordinances, catechise their children, and give religious instruction."

Their son, David Low Dodge, learned his letters and received some of his first religious impressions from a venerable Irish schoolmistress, whose pious memory he always cherished. As he grew older, the distance of his home from any school deprived him of opportunities for suitable instruction; but in the long evenings he would often place his lamp in the old kitchen oven, and spend hours over his slate and arithmetic. One or two serious injuries when a young man confined him to the house for some weeks, and these he gave to hard study, although the list of books he possessed, or could borrow, was small. Finally, before coming of age he bought off his remaining time from his father, and obtained the charge of a district school. Here he introduced some original methods, and in a few years gained a wide reputation as a teacher. His last school was at Norwich, Conn. The love for books continued through life; and in his maturer and advanced years he became the author of several treatises, — notably one or two vol-

umes opposing war as anti-Christian in spirit and practice. The energy and self-reliance which made the self-educated and successful schoolmaster, developed into the alert, sagacious, enterprising merchant, with his own independent plans of conducting business, wide connections, and rapid accumulations. In 1805, the year William was born, his father entered into partnership with some relatives by marriage, the Messrs. S. & H. Higginson, a Boston firm of long standing. Mr. Dodge opened the New York branch; but it stood as a distinct concern, and was not involved in the bankruptcy, during 1811, of the Boston house, caused by the ruin of their extensive shipping interests, in consequence of the embargo imposed by Napoleon Bonaparte. This disaster led, however, to the dissolution of the New York firm, and Mr. Dodge next became head of the Bozrah Manufacturing Company, in connection with which he erected the first cotton-mill in the State of Connecticut.

The fact that attracts chief attention in the history of the father, and that could not fail to influence the character of the son, was the religious earnestness of Mr. David Dodge in the midst of his most absorbing business enterprises. Soon after his marriage he took part in revival work, and later, when established in Hartford, his spiritual life received a fresh awakening. He began to give less attention to the political questions of the day; and though engaged in a large and increasing business, he found opportunity for religious and theological reading, and even wrote some articles for the "Connecticut Evangelical Magazine." About that date he visited Simsbury, Conn. (now Canton Centre), and spent a week, assisting at revival meetings in the church, then under the care of the Rev. Jeremiah Hallock. At Litchfield, where he had a branch store, and often went himself, a revival also began; and he sent his chief clerk there, ostensibly to examine the accounts, but with the hope that he might be brought under the power of the spiritual work then in progress.

Mr. Dodge was often under the necessity of carrying large sums of money from place to place. He was always an expert marksman with the rifle; and as his travelling for business purposes increased, he took the precaution to practise with pistols, — made after his own design, — until he could fire accurately and on the instant. One night, stopping at an hotel, the proprietor suddenly entered the room by mistake, and Mr. Dodge was on the point of shooting him. Reflection upon what might have been the result, led Mr. Dodge to examine the Scriptural and other grounds for self-defence, and then of war in general. It was at this time he published the essay on "The Mediator's Kingdom not of this World;" and after public discussion had been aroused, the other work entitled, "War inconsistent with the Religion of Jesus Christ." A few years later he united with others in forming the New York Peace Society, Mr. Dodge being made president. This is believed to be the first society of the kind ever publicly organized. It took form largely from an earlier and more private association, which originated in a gathering at Mr. Dodge's house in 1808 of a few earnest and evangelical spirits who allied themselves in what they called a Christian Friendly Society for the Promotion of Morals and Religion. The labors of this body revealed the general want of Bibles for gratuitous distribution, and measures were taken to organize the New York Bible Society. From this fountain sprang also the New York Tract Society; and it was in Mr. Dodge's parlors that pious clerks of his own and other stores formed the Young Men's Missionary Society, — the forerunner of City Missions and Young Men's Christian Associations.

One further illustration of Mr. David Dodge's fixed purpose to recognize the sovereignty of religion in business affairs will indicate the kind of inheritance he left to his son. The associates who established the cotton-mill at Bozrahville sought at their first meeting the Divine guid-

ance, and then signed a form of covenant, pledging themselves to maintain, as a primary object, a moral and religious establishment. Preference was given, as far as practicable, to operatives who were church members or who would value Christian privileges; and although strict regulations were enforced, a superior body of working-people was always found there. About the time of opening the factory an interesting revival was in progress at a village not far distant. The minister who conducted it was invited to visit Bozrahville, and a large unoccupied loft of the mill was fitted up for services. This was the beginning of a series of revivals in the manufacturing village. Two of the converts became ministers of the Gospel, one of them going abroad as a missionary. Mr. Dodge's own family also shared largely in the spiritual blessing. After twelve years Mr. Dodge returned once more to New York, and embarked again in the dry-goods business; but was only fairly established when heavy losses from the failure of two large creditors of high standing led him to abandon active life and remove to a country home in Plainfield, N. J. A few years before his death he came back again to New York, and employed his still active powers in extensive reading and writing upon religious and theological, as well as general topics, leaving behind him a number of interesting manuscripts. He was an elder in the Old Collegiate Presbyterian Church as early as 1809, and discharged the duties of this office in the Wall Street Church when Dr. Miller was pastor. His name is still found on the tablet in the vestibule of the newer church building on Fifth Avenue, between Eleventh and Twelfth Streets. He was an elder of the Laight Street Church when his brother-in-law, Rev. Samuel H. Cox, D.D., was pastor, and also in the Prince Street Church, which was designed especially for preaching to the poor and promoting revival efforts. Here Mr. Finney, the famous evangelist, began his labors in New York.

Mr. David Dodge died April 23, 1852, at the age of seventy-eight, surrounded by children and grandchildren, and with a patriarchal blessing on his lips. The records of the session of the Fourteenth Street Church (corner of Second Avenue, New York), of which he was an elder, in making official mention of his death, say, in part: "His delight and proficiency in the study of God's word; his devotedness and consistency as a Christian; his ample experience, sound judgment, and eminent fidelity as an elder, — endeared him to us in life, and render his memory very precious."

If William E. Dodge was thus largely indebted to the sterner qualities, the faithful instructions, and the impressive example of his father, the finer elements of his nature were due to the character of his mother.

Sarah Cleveland's family sprang from vigorous Saxon stock in Yorkshire, England. Its branches can claim distinguished representatives both in England and America. Her grandfather, Rev. Aaron Cleveland, a graduate of Harvard College in 1735, was originally a Congregational minister, but afterwards crossed the Atlantic, took Episcopal orders, and was made rector of a church in Nova Scotia. He subsequently died at Philadelphia, in the house of his friend Benjamin Franklin. Her father, bearing the same name, early manifested a taste for books, and showed some poetic talent. He was also fond of metaphysical studies, and was known as a ready speaker. After spending a number of years in business he entered the Congregational ministry. He is said to have been the first in Connecticut to call in question the lawfulness of slavery. In 1775 he published a poem denouncing the system as contrary to the principles of the Christian religion. One result of the excitement aroused on this subject was his own election to the Connecticut General Assembly, where he introduced a bill for the abolition of slavery in the State. He possessed brilliant talents and keen wit, and was much

courted on account of his genial companionship. His child Sarah Cleveland was born in New Haven, Conn., Nov. 7, 1780, her mother being Abiah Hyde, a daughter of James Hyde, of Norwich, Conn. One brother, Rev. Charles Cleveland, of Boston, lived to within a few days of his hundredth year, and was widely known and loved for his devotion to the poor. Her sister Susan, who married Harry Pratt of Hartford, and subsequently of Rochester, N. Y., lived to nearly the same age.

Sarah as a young girl was evidently bright, vivacious, and affectionate. Her grandchildren believe she must also have been beautiful. They certainly remember how her sweetness tempered the somewhat austere atmosphere of the country home they were wont to visit in the summer. They recall the tender solicitude she manifested during her declining years in all the affairs of her numerous descendants, and particularly how she watched for their spiritual prosperity. Every birthday was kept in mind, and not one allowed to pass without special prayer. She was a woman of sound judgment, much intelligence, remarkable activity, and simple, unquestioning piety. She thoroughly believed in the power of prayer, and was one of the seven mothers who originated the New York City Maternal Association. She survived her husband ten years, and died, at the age of eighty-two, in the house of her son William, with whom she lived during her later years.

Connecticut can boast an honorable list of men who have made their way up to places of influence, and to this number the city of Hartford has furnished a generous quota.

Here, September 4, 1805, William Earl Dodge was born. The old brick house once stood on what was called Lord's Hill, west of the present railroad station; but modern changes have swept it away.

During his first year the business engagements of his father carried the family to New York, and when he was

seven or eight years of age, to Norwich, Conn. A letter written by his mother at the time he was five says, "William has learned his lesson well on his birthday; and I hope it will continue through the year, for I still instruct him at home." Two years later the conclusion of the War of 1812 was celebrated, and William could distinctly remember how the boys ran around the streets, writing with chalk on the fences the joyful word, Peace! Peace!

His childhood showed the dawning of the traits which afterwards distinguished him. His youngest and only surviving sister, Mrs. E. C. Kinney, tells lovingly of the unselfish, gallant boy, who was always quick to do some kind act for his sisters, or to step forward as their champion. He was fertile in finding amusements for them, became their tender nurse in sickness, and in their childish quarrels was the wise and good-natured peacemaker. But there was no effeminacy, no unnatural soberness or sentimentality. His beaming face, bright dark eye, hearty laugh, and perpetual activity, not to mention his decided partiality for horses, showed the wide-awake, genuine boy; while his clear head, ready sympathy, and considerate helpfulness made him everywhere welcome. Once or twice he narrowly escaped death from disease or accident. On one occasion, in childhood, a resort to desperate remedies by his resolute father alone saved his life; and when older, both father and son were nearly killed by the running away of a high-spirited pair of horses. A serious injury at this time made the father lose all further interest in horses; but the son always retained his love for them. William attended school in New York, afterwards at Norwich, and still later at Mendham, N. J. His father's experience as a teacher was of peculiar service to him in the selection of books and the carrying on of courses of study after he had begun to be a clerk; but his chief schooling was among men and in efforts to solve the daily problems of life. He was always an eager and constant

reader, and as a young man he mastered many solid works, including several standard histories.

From his earliest years he had been singularly responsive to religious impressions. Frank, generous, cheerful, energetic, upright in his dealings, and instinctively shunning evil practices and associates, he had long been regarded by his friends as a child of God; but at about sixteen years of age, when residing at Bozrahville, he appeared to become more deeply conscious of his own sinfulness, and at the same time to have enlarged views of God's mercy to sinners through Christ. He listened thoughtfully and candidly to what was said from the pulpit or in private gatherings. He had probably never neglected reading the Bible or maintaining the habit of prayer. About this time also one or two events occurred which tended still more to deepen his seriousness. He was helping to load some boxes into a wagon at the door, when he was unexpectedly called back into the store. Another clerk took his place, and the next instant a heavy iron pulley dropped from above and struck the young man senseless to the ground. He recovered consciousness, but died in a few days. William was constantly at his bedside, ministering to his comfort and directing his mind to Christ; but his own providential escape was not forgotten.

Dr. Asabel Nettleton, the eminent revivalist, was then laboring in Hartford, Conn., and Mr. Dodge was anxious to have his son come under such inspiring influences. William was often selected to take a load of cotton goods from the factory to this city; and his father now improved the opportunity for such an errand, making an additional excuse for delay there by telling him to wait for some copies of the "Village Hymns," which had just been published for the first time, and were being bound. Mr. Dodge also arranged to have him stay with friends who, he knew, were interested in the meetings. For a week or more

William attended the solemn services, and was deeply impressed. As he was about to return, he called upon Dr. Hawes, pastor of the Centre Church; and he never forgot his parting remark: "What! Going home, and taking that hard heart with you?"

The words came again and again to mind as he drove slowly back alone. Soon after, at a prayer-meeting, conducted on that occasion by Mr. Erastus Hyde, assistant agent in the mill, a man of unaffected piety, an invitation was given to any who felt anxious respecting their spiritual condition, and desired the prayers of Christians, to signify their wish by rising. William was instantly upon his feet. His next younger and warmly attached sister, Mary, joined him, and in a few moments ten or twelve others. It was the beginning of a revival that spread through the community, and extended into the country around. From that eventful Sabbath evening, June 8, 1821, William's life seemed to take on new earnestness. The decision he had made was final, and without reserve. One of his first steps was to induce a few young converts in the village to establish a meeting for mutual Bible-study and prayer.

On the first Sabbath in May, 1822, he, in company with his sister Mary and several others, united with the Congregational Church in Bozrah, then under the pastoral care of the Rev. David Austin.

William's Christian character now developed rapidly. He was blessed in the friendship of James Brainerd Taylor, whose piety was of a rich and ardent type, and whose labors for the spiritual good of all about him were most abundant. William took an active part in religious meetings and efforts of every kind, and thus early acquired that readiness, fitness, and zeal in Christian work which afterwards distinguished him, and which made him so welcome and efficient in times of spiritual awakening, and in his personal influence wherever he went.

The family returned to New York in 1825, and here his energies found at once a congenial and a larger sphere. He began to feel the pressure of increased business responsibilities; but his activity and earnestness were not confined to Pearl Street and dry-goods. He became warmly interested in Sunday-schools, — then in their infancy. With a number of like-minded companions, he assisted in organizing the New York Young Men's Bible Society. In the Laight Street Church, where he became a member, and over which his uncle, the Rev. Dr. S. H. Cox, was settled, he found ample scope for various forms of Christian labor.

His father, fresh from revivals in Connecticut, opened his house for weekly prayer-meetings for young people. William took a prominent part in these gatherings, and was also active in distributing tracts, in visiting the sick and poor, and in working for sailors. The Rev. S. Irenæus Prime, D.D., a friend long and affectionately esteemed by Mr. Dodge, published in the "New York Observer" an article from the pen of Dr. Nicholas Murray (Kirwin) of Elizabeth, N. J., describing a prayer-meeting held at Aunt Betsey's, an old bedridden colored woman living in Ann Street. It was attended by several young men, who were in the habit of visiting the aged saint to comfort and relieve her, but in reality to learn from her, lessons of patience and practical Christian wisdom. William was of this number, and also Daniel James, his future brother-in-law and partner; William B. Kinney, in later years also a brother-in-law, and representative of the United States at the court of Italy in the days of Count Cavour, whose personal friend he became; and James Harper, afterwards of Harper Brothers, and mayor of New York.

In the circle of Mr. David Dodge's family friends none were more respected and cherished than Mr. and Mrs. Anson G. Phelps. They also had removed from Hartford, Conn., and had come to reside in New York, about the year 1813, living at first in a large brick house on Broad-

way, opposite St. Paul's Church, but soon changing, on account of the noise of the thoroughfare, to Beekman Street, near Old St. George's Church, — where a spacious fruit-garden was an attraction, — and afterwards moving to Cliff Street, near Fulton. The growth of the city led them later on to Fourth Street, between Second and Third Avenues; and they finally occupied a noble old mansion, with extensive grounds, reaching to the banks of the East River, at the foot of Thirtieth Street. The two households were intimate, and the younger members frequently saw each other. William had early resolved never to become engaged until he was of age, and not then unless he could properly support a wife. But long before these conditions were realized he had definitely fixed it in his own mind that when circumstances should permit, the one person he supremely desired and determined to win was Mr. Phelps's second daughter, Melissa. She too, years afterwards, confessed that other suitors, though perhaps entitled to consideration, had small favor with her, because she always remembered two bright black eyes and the attractive owner of them. But William was not permitted at once to discover this partiality. He experienced, however, unusual enjoyment in attending prayer-meetings at Mr. Phelps's house, or accepting an invitation to tea, or receiving an occasional suggestion from Mr. Phelps that the young ladies might need an escort to Dr. Spring's lecture-room, or elsewhere.

These occasions became more frequent, and the mutual pleasure they experienced in them more evident; but a full understanding was not reached until that long-delayed twenty-first birthday arrived, and a happy drive was taken, in an old-fashioned gig, all the way to Coney Island. The letters which made that drive possible were found in the traditional old box in the attic. They are not for the public eye; but some reference to them may be allowed, as they reveal the characteristic devoutness and Christian consider-

ation which led up to the new relationship, and for more than half a century crowned it with unusual happiness. The letter of the anxious lover to his respected friends, the parents; the reply of Mr. and Mrs. Phelps; and the somewhat formal but unmistakably earnest appeal to the "much-esteemed friend" herself, with her own reserved, yet sufficiently encouraging response, — all breathe the same sincere desire for Divine guidance. The request to be permitted to address the daughter closes: "Praying that God, whose unseen hand directs in all the concerns of life, may lead you to that conclusion which may be for his glory and our good for time and eternity, I subscribe myself," etc. Mr. Phelps replies, —

"We shall ever study to promote the happiness of our beloved daughter; and if complying with your very respectful request coincides with her views, it will meet with our perfect approbation. Permit me here to remark that in addition to the esteem we have ever had for you personally, it is greatly strengthened by the long and uninterrupted friendship subsisting between your family and our own. Trusting the same Hand that has led you both to seek a better good than this world can afford will still cause his word to be as a cloudy pillar by day and a light of fire by night to guide you safely through this wilderness, and finally to give you an inheritance among the just, we remain your affectionate friends."

The letter enclosed for the inspection of the parents, and if approved to be handed to the daughter, speaks of their meeting for the first time the previous spring. It must be remembered that William's residence in Connecticut had separated the young people for five or six years, and at just the age when most marked changes in person and mind occur. Knowing each other as children, they had met again, on his return to the city, almost as strangers. He had now developed into the alert, vigorous, ambitious young man, with more than usual maturity from his early responsibilities. She had grown into the tall, graceful, lovely woman, not so old as he by four years, but as an

elder sister, and having a large share in the household and social duties of her father's hospitable home, she had seen much of society, and had also gained other and wider views of life by her faithfulness as a Sabbath-school teacher and as a visitor among the poor. During the interval correspondence had been maintained between the families; and William recalled in after years the solemn impression he received on hearing of the revival at New Haven, where she was attending school, and of her uniting with the church. In this momentous letter he tells her that their renewed acquaintance had awakened a regard he never felt for any other person; that he had endeavored to repress these feelings, and concluded he must avoid going where she was; yet when an opportunity occurred even to attend a meeting where she might come, his resolutions wholly failed, — he could not resist the pleasure of accompanying her home; and when she was sick during the past summer, he determined, as soon as she recovered, to make his attachment known. All the more he had besought the Lord to be the guide of his youth, and not to leave him to take any step inconsistent with his will and glory. He had then purposely called at her father's house as often as he could with propriety, anxious to become better acquainted with "her general views on religious and other subjects." Each visit had given increased satisfaction; every day had strengthened his affection. He can never be happy with any one else. He is grateful for the many kind attentions received in her father's family, but he desires now to come as something more than a friend, and to explain to her his own views and position. He prays that God may give her wisdom and grace in deciding this important matter, and closes with the hope that she will "not keep him long in suspense, but as soon as consistent grant him a frank reply," adding, as postscript, that he has his own parents' entire approbation. The reply was frank enough to convince him that his suit was not in

vain, and also that perfect accord would be found in relation to religious questions, — a condition which he believed could alone insure a happy and lasting union.

They were married two years later, June 24, 1828, at the old house, No. 32 Cliff Street, Dr. Gardiner Spring, of the Brick Church, officiating.

On their wedding journey they travelled somewhat by stage, but chiefly in the comfortable two-wheeled chaise of that day, visiting relatives and friends in Fairfield, Hartford, and other parts of Connecticut, not forgetting an excursion to Wadsworth's Tower on Mount Talcott. Mr. Dodge loved to recount the details of this memorable journey, and ever afterwards the material, color, and trimmings of his bride's travelling-dress combined his ideal of a becoming costume. Nor did he ever fail, with peculiar emphasis and pleasure, to attribute to his union with one so worthy of his love, the happiness and prosperity of a wedded life prolonged and blessed beyond all ordinary experience.

It would be difficult to gain a just conception of Mr. Dodge's own life and character without some more extended reference to the history of Anson G. Phelps, with whom for nearly thirty years he maintained relations only less intimate and affectionate than those enjoyed with a wife who inherited her father's best qualities.

Mr. Phelps's ancestors were among the first settlers of Connecticut. They came of "an ancient and honorable family in Staffordshire, England," which embarked at Plymouth in the "Mary and John," 1630, and settled first at Dorchester, Mass., and subsequently at Windsor, Conn., the original pioneer being George Phelps. The family afterwards went to Simsbury, Conn. Lieutenant Thomas Phelps, Anson's father, was among the first from that town to enlist in the revolutionary army, and he served throughout the war. He named his son after his old commander and friend, General Anson Greene. The mother, Dorothy

Lamb Woodbridge, was a descendant of the Rev. Timothy Woodbridge, pastor of the First (Centre) Church in Hartford, Conn., from 1685 to 1732, himself sprung from two generations of clergymen. A man of wide influence, he was one of the original trustees of Yale College. His son, the grandfather of Dorothy, was pastor of the church at Simsbury, Conn., from 1712 to 1742. The reverence and affection which Dorothy inspired in her son, with other memories of her, show her to have been a woman of refined and lovely character, earnest piety, and superior education. Simsbury was Anson's birthplace (1781) and early home. Both parents dying before he was twelve, he went to live at Canton, a neighboring village, where he learned the saddler's trade from an older brother. A revival under the preaching of the pastor, the Rev. Mr. Hallock, led to his conversion when he was eighteen years of age; and almost his first act was to contribute all his savings, some twenty-five dollars, to aid a Universalist, brought to accept the truth at the same time, in preparing to study for the ministry. Soon after, Anson went to Hartford to begin life for himself; while here he united with the church where his own ancestor had once preached, of which the Rev. Dr. Nathan Strong then had charge. Indomitable energy and natural business talent led to somewhat rapid success; and for the purpose of extending his trade he spent several winters at Charleston, S. C. In Hartford he married Olivia Eggleston, a lady of intelligence, amiability, and force of character, with a bright, equable, Christian spirit, whose family were old residents of that city, her mother being a descendant of Thomas Olcott, one of the first settlers. Mr. Phelps had now become engaged in more general mercantile operations, and finally removed to New York in 1815, when Melissa was about three years old. From this time until his death, nearly forty years afterwards, he was closely identified with the commercial and religious history of that city. His

last pastor, the Rev. George L. Prentiss, D.D., then of the Mercer Street Church, describes him as a man of strong and original character, remarkable for self-reliance, an iron will, solid and comprehensive judgment, a sagacious power of combination and forecast, untiring perseverance, good common sense, and having a constitution capable of immense labor and endurance. Mr. Phelps took part in all the prominent religious movements of his day, being associated in several of them with Mr. David Dodge. He was a manager of the American Bible Society, and a director of the Tract Society, of the Seamen's Friends' Society, and of the Peace Society. He was president of the New York branch of the Colonization Society, and of the Asylum for the Blind, a member of the American Board of Commissioners for Foreign Missions, and was also connected with temperance, Sunday-school, and similar organizations. From the time he first acquired means of his own, he exhibited a growing spirit of large and wise liberality. He habitually contributed, while he lived, to a multitude of objects both public and private, and in his will he left bequests of a magnitude and number rarely surpassed at that time. His business operations were on a large scale, and in various directions. He was ambitious to accumulate wealth; but it was the testimony of his lips and of his life that he desired it chiefly as a means for promoting the good of his fellow-men, and especially for the extension of the kingdom of Christ. Private diaries found after his death, containing occasional entries for nearly fifty years, reveal an inner life of singular humility, large-heartedness, and honest longing for growth in every Christian grace.

Daily contact with a man of this broad and vigorous type had its share in moulding the character of William E. Dodge. In some respects the two were by nature much alike. Both could seize upon a situation with a quick and comprehensive grasp. Both stood in small fear

of difficulties. Their plans were far reaching, and pushed with resolute self-reliance, tireless energy, and abounding faith. Both were ready in resource, and thoroughly enjoyed the stir and strain of business life. They were born merchants. Yet in both the foundation of character was a firm and unquestioning acceptance of the cardinal truths of the word of God. Both early discovered the happiness of working for others, and both were remarkable for genial and attractive personal traits.

CHAPTER II.

MERCHANT AND CITIZEN.

WHEN nearly thirteen years of age, William was sent to boarding-school at Mendham, N. J., where his uncle by marriage, the Rev. Samuel Hanson Cox, D.D., then resided. A friend of the family, Mr. Merritt, a Quaker, engaged in the wholesale dry-goods trade in New York, had long before taken a fancy to the bright boy, and secured a promise from the father that as soon as the two Merritt brothers formed a partnership, William should become a clerk in the new house. The fulfilment of this promise was now urged; and Mr. David Dodge, who usually decided matters in his own family somewhat autocratically, wrote to his son, giving him permission to accept the offer if that should be his choice. The attractions of a new and stirring life carried the boy to the great city. His circumstances there, how the place appeared to his young eyes, and the chief features of its trade at that time, can best be given in Mr. Dodge's own words, in extracts from an address delivered at the Young Men's Christian Association Hall, April 27, 1880, upon the invitation of fellow-merchants and other friends.

"Eighteen hundred and eighteen found me a boy in a wholesale dry-goods store, No. 304 Pearl Street, near Peck Slip. It was a very different thing to be a boy in a store in those days from what it is now. I fear that many young men, anxious to get started, would hesitate long before facing such duties as had then to be performed. My father lived at that time at 98 William Street, now the corner of Platt. William Street was then the fashionable

retail dry-goods centre; at No. 90 stood Peter Morton's large establishment, the fashionable family store of that day.

"I had to go every morning to Vandewater Street for the keys, as my employers must have them, in case of fire in the night. There was much ambition among the young men as to who should have his store opened first, and I used to be up soon after light, walk to Vandewater Street, and then to the store very early. It was to be sprinkled with water, — which I brought the evening before from the old pump at the corner of Peck Slip and Pearl Street, — then carefully swept and dusted.

"Afterwards came sprinkling the sidewalk and street, and sweeping to the centre a heap for the dirt-cart to remove. This done, one of the older clerks would come, and I was permitted to go home for breakfast. In winter the wood was to be carried and piled in the cellar, fires were to be made, and lamps trimmed. Junior clerks in those days did the work of porters now.

"The dry-goods auction-stores were mostly on the corners and on the blocks, from Wall to Pine Streets. When our employer purchased a lot of goods at auction, it was our business to go and compare them with the bill; and if two of us could carry them back, we did so, as it would save the shilling for porterage. I remember that while in this store I carried bundles of goods up Broadway to Greenwich Village, near what are now Seventh and Eighth Avenues, and Fourth to Tenth Streets, crossing the old stone bridge at Canal Street. This had long square timbers on either side, in place of railings, to prevent a fall into the sluggish stream, some fifteen feet below, which came from the low lands where Centre Street and the Tombs now are. It was the great skating place in winter. Turning in at the left of the bridge, I took a path through the meadows, often crossing on two timbers laid over the ditches where the tide ebbed and flowed from the East River. At this time the wholesale dry-goods trade was confined almost entirely to Pearl Street, the retail business being mostly in William Street and Maiden Lane, and the cheaper stores in Upper Pearl and Chatham Streets. A firm with $15,000 to $20,000 capital commanded good credit, and its annual sales seldom exceeded a few hundred thousand.

"Business was periodical; we had our spring and fall trade. There were but few steamboats, and no railroads, and it was quite

an event for the country merchants to visit the city. They generally came twice a year, — those from the North and East by the Sound or North River in sloops or schooners; those from the West and South by stage, or by lines of vessels along the coast. Over the stores in Pearl Street were numbers of boarding-houses for these country merchants.

"New York was then a city of less than a hundred and twenty thousand inhabitants, and Brooklyn a town of some seven thousand. Most of the merchants and families of wealth lived in the lower part of the city, the fashionable residences being chiefly around the Battery, and up Broadway and Greenwich to Cortlandt Street. Not more than twenty-five families kept a two-horse carriage. The Post-Office was in the parlors of a private house, altered for the purpose, at the corner of William Street and Exchange Place. I well remember the fun we boys had while waiting for the office to open, crowding each other up the line. Postage was so high that letters were sent by private hands as frequently as possible. Wood was almost the only fuel; stoves and furnaces had not yet come into use. How my feet and fingers have ached as I have stood at the desk of a bitter morning!"

The young clerk in the employ of the Brothers Merritt was delighted to receive at the end of a year a silver watch as the reward for faithful service. It was a massive, old-fashioned, double-cased timepiece. He long wore it with pleasure, and it is still retained in the family as an heirloom.

The next year, 1819, Mr. David Dodge returned, with his family, to Bozrahville, Conn., to take charge of the cotton-mill that he and his associates had established there. William learned that his father was at the time in some financial embarrassment, and he determined to provide for his own support. He asked for a position as clerk in the country store connected with the factory, and was soon popular among the customers for his quickness and courtesy.

Old women and farmers' wives, coming on horseback to exchange butter and eggs for dry-goods and groceries,

would wait for William to help them dismount, bring in their saddle-bags, and serve them at the counter. By way of encouragement to earn something for himself, his father gave him the use of a separate show-case at the end of the store. William purchased a variety of small articles from pedlers and others, and sold them at a moderate advance. These little accumulations were part of his meagre capital later on.

His willingness and ability, however, gradually led him to assume more than his share of the work. He became at last so constantly occupied that he often neglected to go home for his regular meals, and tried to satisfy his appetite by eating crackers and cheese as he went about the store. This neglect brought on a long attack of nervous prostration.

When he began to recover, the season for huckleberries had come, and he always spoke of them as his best medicine at that time. Long drives in a wagon without springs was another part of his convalescent *régime.* At eighteen years of age he was accustomed to go to New York to make the entire purchases for this store.

In 1825 the mill was sold, and the family came again to New York. Mr. Dodge opened a dry-goods store at 113 Beekman Street, with William to assist him. The year following, the firm of Dodge & Gregory was formed, and the business removed to 78 Maiden Lane, and later to 227 Pearl Street. In 1827 William left his father and began the wholesale dry-goods business on his own account at 213 Pearl Street. He thus refers to it in his lecture on Old New York: —

"A retired Connecticut merchant with whom I had done business most of the time while a clerk, had a son just graduated from Yale whom he was anxious to place in New York; and having heard that I was intending to commence for myself, proposed a co-partnership with his son. He offered to furnish an amount of capital, which, with the small sum I had (mostly savings from my salary)

would make for those days a respectable beginning, and furthermore promised to indorse for us to any reasonable amount.

"There are few events in a man's life more important than that which introduces him into active business on his own account; and as my partner had no experience, I felt the more responsibility. A few weeks after we started, and when our stock of goods was small, three young men stepped into the store, each having two large tin trunks, which he carried in his hands, aided by a large strap over the shoulders. I saw at once they were Connecticut pedlers. They were attracted by some article in the window. After giving them the price, and while they set down their loads to rest and talk, I said to them: 'I see you are, like myself, just starting in business; now, let me make you a proposition. There is plenty of room in our store; each of you take one of these pigeonholes under the shelves, put your trunks there, in place of carrying them around while you are picking up your goods, and order all you buy to be sent here. We will take charge of your purchases, pack and ship them; and you can come here and examine your bills, write letters, and do as you like, whether you buy a dollar of us or not. It will be an advantage to us, as well as a convenience to you.'

"They were pleased with the offer, accepted it at once, and left in search of such things as they wanted. For the six years during which I remained in the dry-goods business for myself, they were among my most attached customers. They were all respectable young men, not afraid of work, nor ashamed of small beginnings. One has now been president of a New England Bank for more than twenty years; his brother, another of the three, years after moved to one of the large towns of Ohio, went into business there, and grew to be the man of the place, associated with the railroads and public improvements of the State; the third, who was from a manufacturing town in Connecticut, has long been connected with the large mills of the place, and a man unusually respected. Three fourths of our own most honored and successful citizens have risen in much the same way."

In March, 1833, the new and lofty warehouse which Mr. Phelps had recently erected at the corner of Fulton and Cliff Streets, and filled in a short time with tin and cotton,

proved to have inadequate foundations. Without a moment's warning the whole structure fell, crushing to death several persons, among them two book-keepers and a confidential salesman. At first it was feared that Mr. Phelps's only son was also one of the victims; but after an ineffectual search by the almost distracted father, who had himself been unexpectedly called away at the time of the accident, the boy appeared, having left to do an errand just before the building gave way. He also had supposed his father was under the ruins, and they met while looking for each other.

Mr. Phelps was greatly prostrated by this sudden destruction of his property and interruption of business. He turned to his son-in-law, and found him prompt and efficient in aiding to rearrange the affairs of the firm. Soon after, he urged Mr. Dodge to give up the dry-goods business and join him in the metal trade. A settlement was agreed upon for the dissolution of the firm of Huntington & Dodge, and the entire stock of goods was soon disposed of by Mr. Dodge in the following characteristic manner. Among their customers was "a rough old man from Virginia, who, though wealthy, still dressed as he did when a travelling pedler. He was a large buyer, and his credit was beyond doubt. He had a number of wagons travelling all over the West, and made Wheeling his headquarters." Mr. Dodge had secured the confidence of this trader, and sold him large quantities of goods. Not long after the decision had been reached to close out the business, this old man came into the store, but not finding Mr. Dodge, with whom alone he was willing to deal, went away. As he again entered the door, some hours later, Mr. Dodge astonished his partner by saying, in an undertone, that he intended to sell everything in the place to the old Virginian.

The proposition was soon made in his own straightforward and genial way. With some hesitation the

experienced trader consented to look over the goods; after two days of examination and bargaining, however, he purchased the entire contents of the store, and at prices satisfactory to both parties.

Mr. Dodge was wont to say that "a good salesman must be, in the right sense, 'all things to all men,' and that open, frank, upright dealing is the way to secure confidence and customers."

Thus closed nearly fifteen years of connection with the dry-goods trade.

The partnership now formed took the firm-name of Phelps, Dodge, & Co. It succeeded to the old house of Phelps & Peck, importers and dealers in metals, whose place of business was at one time at 181 Front Street.

The new firm consisted at first of Anson G. Phelps, William E. Dodge, and Daniel James, who married the eldest daughter of Mr. Phelps, and for forty-eight years conducted the business in Liverpool, with local partners, under the title of Phelps, James, & Co. Subsequently Anson G. Phelps, Jr., an only son, James Stokes, who married another daughter, and William E. Dodge, Jr., and D. Willis James, both grandsons, became partners, as also, later on, other sons of the older members. At the date of Mr. Dodge's death the house had completed just a half century of vigorous life. The chief offices have always been in Cliff Street.

Long before 1834 Mr. Phelps had been a dealer in cotton; shipping, from New York and from Southern ports, invoices to be sold in England, and the proceeds to be used for purchases of tin, sheet-iron, and other metals. The new firm continued for some years this customary and often profitable form of exchange; but it was attended with risk and anxiety, from the constant fluctuations of the market, and it involved also large transactions in distant parts of the country, with incessant watchfulness, and from time to time personal visits to the South. In those days, when

all travelling was by sailing-vessels, river-steamers, stages, or on horseback, such journeys were long and wearisome. During the fall of 1839 Mr. Dodge found it necessary to undertake an extended tour through the Southern States, going by way of Charleston, Augusta, Mobile, and other places, and spending much time at New Orleans, where the agents of the firm had met with financial misfortunes.

A few extracts from letters written to his wife during this journey will give an insight into his varied experiences, and at the same time unfold some traits of character.

"NEW ORLEANS, Jan. 26, 1840.

"I had some business at Bayou Sara, a hundred and eighty miles up the Mississippi. I left here Friday afternoon, and reached my destination next morning before breakfast. Coming back, I took passage in a boat that stopped at almost every turn for cotton and passengers, remaining in some instances several hours at a place. It was my first *début* on the great river, and I found it very interesting. Here you see the Southern planter in all his glory. The banks are lined with sugar-plantations, and some of them present a fine appearance.

"The large sugar-houses, with their tall chimneys and the quarters of the slaves, which are comfortable wooden cottages, all placed in regular order, each with its little garden, and sometimes thirty or forty houses together, painted white, with red roofs, make each plantation, as you approach it, look like a small village. The residences of the planters are often large buildings, with piazzas and pillars, all surrounded with noble live-oaks and other evergreens, affording a beautiful shade; but the curse of slavery is stamped upon everything. The children are brought up to call a slave for the least thing they want, without any idea of helping themselves. A young lady cannot go on board a steamboat without her black or mulatto girl. The young men must have their servants to stand behind them at dinner. No one on board appeared to have any idea of God, except at almost every word to profane his holy name. Give me the small New England farmer, with his sons and

daughters brought up to work six days in the week, and to attend church well dressed on Sundays!"

"NEW ORLEANS, Feb. 23, 1840.

"Every day seems to bring something new to detain me here or on my way home; but I desire to leave the matter with God, and am determined to try to do up my business so completely that I may never have occasion to return to finish it. Orange-trees are hanging full, and the peach-trees all over the city are in bloom, and the green grass looks like May. If the weather goes on increasing in heat I do not wonder they have the yellow fever. The city is so low the water cannot run off, and even now it stands all around the outskirts in a deep green, stagnant state. Yet to natives and those acclimated it is one of the most healthy places in the United States, and promises to become one of the largest and most elegant (and I fear most wicked) of our cities."

"NEW ORLEANS, March 11, 1840.

"My time to-day has been every moment taken up in getting off cotton and looking over accounts. This evening I have had to take a decided stand with ——, and talk very plainly to him. I can assure you, such things are not at all pleasant. It always affects me, for you know it is my way generally to get along without any difficulty; but 'there is a point at which forbearance ceases to be a virtue,' and at that point I had arrived. It was necessary to speak, however trying. I was enabled, however, to be perfectly cool and collected. It is hard, after waiting here three months, that I should only yesterday have been able to get the accounts which are to form the basis of our settlement. They fill fifteen large sheets, all to be examined, and in many cases item after item to be disputed. This will keep me here at least ten days further. And now comes a letter from Vicksburg, saying that a debt of some $6,000, which was to have been paid March 1st, has again been put off until April 1st; and it is in such a shape that I cannot leave the country until it is settled."

"NEW ORLEANS, March 22, 1840.

"After a week of great anxiety and much talking, I was able, late last evening, to get —— to a point where he acceded to a very liberal offer on my part. The loss will be great, but I am per-

suaded we never could settle with less. I shall have to go to Vicksburg, then return here, and on my way home stop a day or two at Louisville, Cincinnati, and Pittsburg, and go into Ohio as far as Zanesville."

"STEAMBOAT 'GRAY EAGLE,' April 1, 1840.

"I have exchanged the noisy cabin for my stateroom to write to you; but the boat trembles so, I can hardly guide my pencil.

"We left New Orleans at noon yesterday, and now, at 2 o'clock to-day, we are two hundred and fifty miles up this majestic stream. The steamboat is one of the finest on the river, and belongs to old customers of ours at Louisville. For some hundred miles there is a levee in front of all the plantations, and the river is now in many cases two feet higher than the level of the land, and only kept from overflowing it by this embankment. Yesterday I saw a spot where it had broken through, and was running like a stream, entirely covering a beautiful plantation, and making a lake of a hundred acres. Some two hundred slaves, men and women, were hard at work to stop it; but they will make poor headway against such a rush of water, and the river continually rising. Give me the hills of Pennsylvania rather than the bottom-lands of the Mississippi! We are constantly passing steamboats and flats, or arks, on their way to New Orleans, loaded with the produce of the West. There are six hundred steamboats on the river, and generally they are more comfortable and elegant than any we have at the North, with fine large staterooms and airy cabins."

"VICKSBURG, April 5, 1840.

"How strange the series of Providences that have caused this long and painful separation, and how little do we know or think, when commencing an undertaking apparently full of promise and pleasure, how soon it may bring disappointment, perplexity, loss, and vexation, with a long train of trials which it would seem impossible could ever have resulted from such a beginning!

"Asking myself last evening why I am here, away from wife, children, friends, home, and all I hold dear on earth, I find the answer carried me back to 1836, when, not satisfied with business at home already so extended as to occupy all our precious time and fill the mind so full of worldly anxiety as to leave scarcely

any room for thoughts of God or eternity, we were stretching after more, and in the folly and intoxication of prosperity we formed the house of —— & Co. of New Orleans. But God, who knew best how to humble our pride, has made this connection one of constant anxiety, and finally of great loss.

"I am at the Vicksburg House, and so fortunate this time as to have a small room to myself, although it was very dirty when I came in. By a little management with the servant, a freeman from Virginia, I had my bed taken down and cleaned, the outside dirt of the room removed, the washing utensils made presentable, and I soon felt myself comfortable for the ten days I must spend here. I have access to the library of a young lawyer, and with reading, writing, walking, and thinking of you, hope to keep out of mischief at least; I have been quite a reader since leaving home, having gone through some thirty volumes, to say nothing of the book of Nature and mankind. One cannot travel as long as I have on boats and in public houses, and not see much to remember."

"VICKSBURG, April 12, 1840.

"To-morrow I go thirty miles into the country, and on the result of my visit will depend the time when I may expect to leave this place. It has rained almost every day since I came. Think of Hartford without sidewalks, and you can judge of the difficulty of getting about. I look in vain among the Sunday-schools for the poor black children; nor do I think they are ever brought under its influence. They may well say, 'No man cares for my soul.' The Methodists have preaching every Sunday afternoon for the blacks, who are fond of going to church, and many are professors; but the Presbyterians, as far as I can judge, do nothing for them. The field-hands — and they are both men and women — are generally in this State a most degraded and wretched set of beings, little removed from brutes, and usually treated as such. Yet they are all immortal beings, for whom Christ died, and they are living in what is called a Christian land; but thousands of them never heard of him, except in the profanity of their masters and overseers, — a practice they soon learn to follow. Slavery is an awful thing, and God will yet punish this nation, and especially the South, for this sin and the evils resulting from it. Many of the

charges the Abolitionists bring are true, but they go the wrong way to remove slavery. The almost total destruction of the family relation is one of its worst features. The children born on a plantation know only their mothers, and many planters care little how their negroes increase, provided they do so rapidly, as in this consists their property. There are exceptions, but this is the general fact.

"I saw last week a fine little fellow about eight years old sold at auction. As usual, they were a long time at it, and many asked him idle questions. He paid little attention to them, but kept his eye on the bidders. At last he was struck off; and when he saw who had bought him, he burst out crying, and being asked what was the matter, he replied: 'I want to live with Mr. ——, because then I can see my mother.'"

"VICKSBURG, April 16, 1840.

"Never was a letter more welcome than yours of the 31st ultimo. I received it yesterday on my return from the country, and just as I had met one of the most unexpected disappointments in business transactions I had ever experienced. I had anticipated so many ways in which I might be disappointed that I determined to make no calculation on it until I had the money in my hand. After much difficulty I did get from the United States Deputy-Marshal the money to bring to the Principal Marshal to make with him a final settlement. He said he must once more examine his books, to be *sure* that our claim was in fact the oldest; when to my utter astonishment it was found that by a blunder of an attorney who had charge of the case some time ago we had lost our lien on the property, and the money must go to pay some New York creditors who came after us and were not on the ground at the sale, presuming our claim would take all there was. Just at this moment your letter was handed to me, and it was like balm to my troubled spirit. The man whose property was sold is among the few honest men in this country; and as this error occurred in an attempt of —— & Co. to oblige him by putting off the sale, he says that although he is ruined, I shall have the money if I will wait until he can raise it among his friends, as it is the most sacred debt he owes. My only chance is to remain; the claim amounts to $6,000. Yet there are special reasons why I should be at home. Our spring

business is now pressing, the country is in such a state, and I have had for a long time most to do with our customers, and know many whom we have trusted heretofore that we should not now trust. I am made truly happy in the midst of my anxiety by the good news in your letter. If M—— is truly converted, he will make a most useful man, as he is so well informed in religious matters, and has such an excellent education."

"VICKSBURG, April 19, 1840.

"I have been here sixteen days, and it has rained every day but two. The streams are high; the mighty Mississippi, which is two hundred feet deep opposite this city, is now running level with its banks, and fears are entertained of a general inundation such as they had in 1828 and 1832. This, added to the present distress, would about complete the ruin of this country. If others were not interested with me, I would leave the business in the hands of the attorney, and be on my way home; but this would amount to giving up the debt, for as things now are, ordinary means will not answer. Law cannot be enforced. The people have become desperate, and will not suffer their property to be sacrificed, as it must be at public sale. All are so much involved, there are none able to purchase. Only those who are here can see and appreciate the trials of the people and make allowances for them. God is dealing with them, though they neither see nor acknowledge his hand, and I doubt not he will have to continue to afflict them until they reform or are ruined. I am confident the result will be good to the State, although many individuals will lose everything. The fact is, the people of the whole United States have been acting under a delusion. The *unnatural* prosperity resulting from the credit system has been taken for *real*, and it has been carried to such an extent that now its overthrow must be the ruin of thousands. The grand difficulty with me has been (I do not speak for others) that I have had my mind so constantly occupied with business and its anxieties, I have not had time for sober, rational thought. I desire in future to remember that *I am an immortal being;* that I have a mind capable of thought, and it should be stored with solid food; that those pursuits and employments which will best prepare me for the discharge of duties here, and the enjoyment of heaven, should not be neglected, and that I have something else to do besides simply

accumulating property. My duties to God, my family, the church, and the world, must not be disregarded, let what may suffer; and while I have no idea of slighting business, I will not hereafter undertake more than I can attend to without neglecting other and more important things, — and of this, by the assistance of God, I intend to be my own judge. The idea of living so that my children will be led to conclude that the great object of life is to make money, now appears to me in a new light. I desire to make their religious education a prominent object in time to come. The truth is, I have spent hours in thinking over these and other duties, and I know the decision I have reached is the result of careful and prayerful investigation. I have read and thought more calmly since I left home than for the last six years, and I pray God it may have its effect on my life."

"VICKSBURG, April 22, 1840.

"I think the person who owes us has about obtained the money; but when I have it in my pocket, and get on board the boat, and she is under way, I shall really think it is in my possession. I am anxious to hear from home, and anticipate bad accounts from the election. The new law had not time to go into effect, and the Whigs hurrying it will make the locofocoes so angry they will stir up a riot, and I fear you will have sad times. Old Connecticut has done her duty at last, and if Providence should grant us Harrison as President, I think we shall get on better. If Van Buren can get up a war, he will. 'War! war!' is the party watchword in this part of the country, and the best reason a leading man could give was, 'It would kill off a great many loafers!' The State Court is now sitting here. It is curious to see how they do things, and notice the jurors, lawyers, and judges. The floor is covered with sawdust several inches deep, to prevent its being flooded with tobacco-juice. When not smoking, the people chew beyond anything I ever saw. The lawyers sit with their legs on the tables, and the judge leans back and puts his on the desk; and then they examine witnesses and cross-fire at each other, seldom getting up until they are ready to sum up the case. Still, they have some very able lawyers, and now almost every man in the State is at law; and such men as you see in the Court-house yard, lying on the grass, or sitting in every style, anxiety and distress on many faces! Such general ruin one does not often see."

"STEAMER 'SWALLOW,' April 26, 1840.

"Here it is almost May, and I am now going fifteen miles an hour away from home, bound again for New Orleans. The weather is equal to our August. I feel the need of the cold, bracing air of our winter."

"STEAMER 'EDWARD SHIPPEN,' May 1, 1840.

"I made but a short stay in New Orleans, and am now seven hundred miles on my way up the great river. The current against us is very strong, but we make about two hundred and fifty miles every twenty-four hours. We stop occasionally to 'wood,' and it is a curious sight. We have on board two hundred men as deck passengers, who pay their way in part by helping to take in wood. In a half hour they will carry on their backs thirty cords from the shore to the boat. They run down the river on rafts or arks, and before steam navigation they would walk home some fifteen hundred to two thousand miles. The sail up the river is very interesting now, as the water is thirty feet higher than usual. We constantly see where large masses of earth have been washed away, carrying down trees and soil. I have already read a thousand pages since coming on board; among other books, three volumes of Cooper's 'Home as Found,'—an instructive tale. A 'Mr. Dodge,' a loquacious character, figures largely! The boat is about to start, after wooding, and the mosquitoes are so thick, I must stop writing."

Mr. Dodge reached Louisville May 5th, after "a fine passage," and Pittsburg on the 15th; then made his way home, stopping at Williamsport to attend to some important lumber interests of the firm.

To show Mr. Dodge's considerate and liberal spirit in his dealings with the agents who had caused such annoyance and loss at New Orleans, it may be well to quote from a lettter written afterwards by one of the parties there.

"For the equitable spirit which actuated you in all our dealings I owe many acknowledgments; but I desire particularly to express my unfeigned thanks for the kindness manifested by you during the vexatious delays attending the last settlement of our accounts,

and the handsome as well as obliging course pursued in bringing all our late partnership transactions to a final close."

One of Mr. Dodge's earliest investments, outside of his regular business at the time, was the purchase of timber lands and the manufacture of lumber. Some facts narrated by Mr. E. B. Campbell, who was for nearly forty years associated with Mr. Dodge in the management of pine-lands in Pennsylvania, will be found of interest.

"At a very early day, and long before there was a saw-mill of any size in Michigan, Mr. Dodge seemed to comprehend the vastness of the lumber interests in Pennsylvania, and in fact throughout the United States. He began to purchase timber lands while still a partner of Mr. Huntington, buying (or taking partly for debt) a thousand acres on Pine Creek. The same tract is still in the possession of his successors. In 1835 his attention was called by an advertisement to the large and valuable tracts of land held by Messrs. Stowell & Dickinson in Tioga County, Pa. The owners were somewhat embarrassed, and after correspondence proposed to sell him one half of all their lands and mills. He came to Pennsylvania in June, 1836, to see the property, arriving Saturday evening at Williamsport, then a town having a population of only one thousand. Early Sunday morning (as was his wont), he inquired for the church and Sunday-school. He attended service in the morning, and at the request of the superintendent, Mr. Oliver Watson, addressed the school in the afternoon, and in the evening was asked to speak to the people in the one little church of the place. Monday morning, Mr. Watson, who was county commissioner's clerk, called upon him, and during the interview received from Mr. Dodge authority to buy in for him any timber-lands to be sold for taxes. The next morning Mr. Dodge started on horseback for Manchester, Tioga County, sixty-five miles distant."

Some notes of this journey were found in Mr. Dodge's own handwriting.

"Left Jersey Shore, Lycoming County, to go up Pine Creek. The stream much swollen by recent rains. Spent the night at Butternut Island. In the morning took a canoe and went over

to the island, — about fifty acres of bottom-land under cultivation, with house, barn, etc.; suitable place for building saw-mills; could put a dam across one of the channels, and make a pond to hold securely some thirty thousand logs. Wednesday morning rode twenty-five miles through the woods before coming to the settlement at Babb's Farm on Crooked Fork, and next day, at noon, reached Manchester. Examined the mills and premises, and on Friday spent ten hours visiting different tracts. Measured some of the trees cut down: one — and it was no more than an average — was a hundred and sixty-eight from butt to tip, and ninety feet to the first limb. Found some logs to-day thirteen to fifteen feet around. Pine, oak, and hemlock abundant, with little underbrush; soil rich, timber heavy. Saw a 'slide' by which logs are sent down directly into the creek in half a minute from the top of the hill; they are then floated to the mill. Rode to-day thirty miles on horseback through the woods; visited the saw-mills again, — seventy-four logs produced nearly eighty thousand feet of lumber. Returned down the river by scow, stopping to examine different tracts; counted at times sixty to seventy trees an acre. I am delighted with Pine Creek, and have been astonished to find such a stream running through so great a length of uninhabited country. Average width two hundred feet, and about four feet deep; generally smooth water. We glide along at about four miles an hour. No need of a pole to fend off, in fact the boat would almost go of itself. Spent the night at Lloyds, and next day had a delightful run, arriving at the Susquehanna River at seven o'clock, P. M.; then floated down the main stream four miles farther for the night. Next day enjoyed a pleasant sail. Fine farms on both sides; reached Williamsport at noon."

Among Mr. Dodge's old papers there was also a characteristic calculation of the cost and chances of this venture in pine-lands. Before making any personal inspection, he had sent out a special agent, who had previously reported upon pine-lands in Maine; the result being that the Pennsylvania lands were pronounced to be the most valuable. Mr. Dodge now endeavored thoroughly and relentlessly to estimate the possible profits of his proposed

investment. Taking the actual figures, from operations upon a given number of acres, according to the statements of trustworthy parties, he applied the facts to the whole number involved in this case, say twenty-five thousand acres; and then began to reduce the problem in the following unique method: —

"For fear of errors, deduct one half; to be very careful, deduct one half again; in these days of speculation we will once more deduct one half; as everything appears to be going to the bottom, we will another time deduct a half; on account of the destruction of the United States Bank we will go another half. Half of this final amount will be the share of Phelps, Dodge, & Co. Now deduct the original cost, and the remainder will be profit."

And as this, after such wholesale cutting down, was still nearly thirty thousand dollars beyond the sum to be paid in buying the property, the risk seemed justifiable!

On the representations of Mr. Dodge the purchase was made, and in subsequent years large additional tracts were secured in adjoining counties (Potter, Elk, Clearfield, Cameron, Lycoming). Mr. Phelps frequently visited Pennsylvania, and gave personal attention to the business; but from the first, and almost to the time of his death, the chief care of the lumber interests of the firm devolved upon Mr. Dodge. The expense and loss in rafting such masses of lumber led eventually to the abandonment of the smaller saw-mills up the stream. A large mill, known as the Phelps Mill, was erected near Jersey Shore in 1849, with its own "boom" and other facilities, and the logs were "driven" — floated — down to this point.

Still later, in 1864, at Williamsport, which had now grown to be an important lumber centre, there was built one of the largest saw-mills at that time east of the Alleghanies, which was given the name of the Dodge Mills. Most of these operations were carried on under the local direction of Mr. E. B. Campbell, who first came into Mr. Dodge's

employ in 1845, and always enjoyed his esteem and friendship. The extensive business growing out of these transactions was conducted for many years under the firm-name of Henry James & Co. of Baltimore, to which point most of the lumber was shipped, Mr. James being the resident partner, and having general management of all the affairs of the Company.

At Tobyhanna, Monroe County, Pa., Mr. Dodge also had an interest in pine-lands, and a saw-mill. He was subsequently led to make a large investment in mills and "Government Limits" in Canada; the chief office and mills being at Waubaushene, on an arm of the Georgian Bay. He likewise purchased extensive tracts of yellow pine-lands in the State of Georgia, and erected a capacious saw-mill on St. Simon's Island, near Brunswick. The mill and outbuildings, the church, school-house, store, and houses for the workmen, form an attractive village, often noticed by travellers taking the inland steamer route to Florida.

The State of Georgia, as a compliment to Mr. Dodge for the interest he had long manifested in the progress of the South, and especially for the confidence shown in making so large an investment in that State, set off, in 1870, — from the counties of Pulaski, Telfair, and Montgomery, — the district in which most of Mr. Dodge's lands are found, creating a separate county, to be known as Dodge County. A letter communicating this fact, and enclosing a copy of the enactment, says: "Appreciating your successful efforts, as chairman of the Chamber of Commerce of New York, in inducing Congress to remove the burden of taxation from the great staple of our State and of the South; mindful also of the interest taken by yourself and friends in the commercial prosperity of our State, — Georgia has, by an Act of her Legislature, given the new county your name."

Mr. Dodge erected at his own expense a court-house at Eastman, the county-seat, and presented it to the county

authorities. A Macon paper describes it as "a substantial building, occupying a prominent site, and justly ranking as one of the finest and most convenient court-houses in the State. Such a gift was probably never tendered or received before in the history of any county of Georgia." The same journal gives an account of the proceedings on the day of presentation: —

"The court-room was crowded with people from all parts of the county, and Mr. Dodge made an address; in which, after acknowledging in graceful terms the honor done him, he spoke at length of the resources and advantages possessed by the people of Georgia over most other portions of the United States, — the mild climate, particularly salubrious in the pine-woods district; the fertile soil, capable of high cultivation; the variety of productions and industries; the proximity to the seaboard, and other favorable features: all of which argued that the day was not distant when immigration would set in from the North and from Europe, and Georgia, with her sister States, would become prosperous and powerful beyond any present conception."

When Mr. Dodge passed through Macon, on his way home, a committee of citizens waited upon him with an address of welcome; to which he cordially replied, expressing his belief that "the next decade would be signalized by extraordinary progress, and that the growing intercourse between the people of both sections would establish the best mutual understanding, and that capital from abroad would be increasingly attracted to the South, and especially to Georgia."

Other investments in pine-lands were made by Mr. Dodge in Michigan, Wisconsin, and Texas. He once remarked, during negotiations for some of these lands, that his object was "to secure what would eventually be for the advantage of his children;" and in most of his transactions in lumber or lands he had associated with him one or more of his sons.

Probably few men, even among those exclusively en-

gaged in the lumber trade, were more widely and practically familiar with the varied features of this great industry. Mr. Dodge took an intelligent and enthusiastic interest in every detail, from the first selection of suitable lands, the felling of the trees, the driving of the logs, the sawing, piling, and distribution of the lumber, to the final sale in the best markets. He was constantly reading on the subject, and carefully watching production and prices. He knew, too, better than most men what interminable anxiety there can be over titles, taxes, trespasses, fires, floods, and droughts.

The firm of Phelps, Dodge, & Co., as importers of copper, became interested in the manufacture of that metal, and later also in the copper-mines of Lake Superior and other districts. A rolling-mill was early established at Derby, Conn., some seventy miles from New York, on the Naugatuck River. Within a short time a village was built a little farther up the stream, and named Ansonia, after Mr. Anson G. Phelps. It has now a population of over four thousand. The works of the Company have grown into independent corporations, including the Ansonia Brass & Copper Co. and the Ansonia Clock Co., — the latter having recently removed to South Brooklyn.

Mr. Dodge was a founder, and until his death one of the most active directors, of the Lackawanna Iron & Coal Co., of Scranton, Pa. In the resolutions adopted by this Board on the announcement of his decease it is stated that —

"Our late associate was identified with this Company from its organization in 1853. With his accustomed sagacity in business affairs, he realized the importance of developing the mineral wealth of the country, and of utilizing it in manufactured products for the extension of railroad facilities to all parts of the United States. Not only did he invest his large capital in this and similar enterprises, but he also devoted his time and matured judgment in devising plans for promoting their best interests. Judicious as a counsellor, he was nevertheless considerate of the opinions of others,

and ready to harmonize differences and secure concord. His eminent ability, his untiring devotion to business, and his unblemished integrity, have given him rank with the most honored and successful of merchants."

Mr. Dodge also gave much time and labor for a series of years to the iron-works at Oxford Furnace, N. J., where at one time car-wheels, and afterwards nails, were manufactured. He had likewise an interest in iron-mills and steel-works in Illinois and in Virginia.

The reputation of his firm and his personal standing as a business man were always to Mr. Dodge objects of keen solicitude and just pride. Both from Christian principle and the convictions common to all honorable merchants, he held to the necessity of inflexible integrity as the indispensable foundation of commercial transactions. In times of general financial depression, or of specific exigencies in his own affairs, Mr. Dodge, though acutely alive to the difficulties and perils involved, was usually calm, brave, and full of resources. Behind human complications and uncertainties he had an unwavering confidence in the absolute control of an overruling Providence. His business interests were widely scattered and diversified, and it was to be expected that critical periods would have to be passed through, and painful, often disastrous, experiences encountered. Mr. Dodge, however, was permitted to see his firm pass through the vicissitudes of nearly half a century of unusually extended transactions, and through all the historical panics of his day, without a stain upon its credit.

One incident, however, should be noticed, which occasioned at the time serious anxiety and loss to Mr. Dodge and his associates, and created discussion throughout the country, but happily resulted in the overthrow of the iniquitous revenue system which then prevailed, and which had wrought injustice and injury not merely in the affairs of this house, but to merchants at every port of entry in the United States.

Under the intricate and complicated revenue laws relating to goods on which ad-valorem duties were imposed, there were many contradictory regulations, which made it almost impossible to avoid technical errors. Foreign invoices were to express actual cost only, while at the same time they must be sworn to before the consul as at exact market value on the day of sailing; and both these prices must agree on arrival with the views of the appraisers of the port. As many goods were contracted for months before shipment, and market values were constantly changing, the regulations were preposterous and dangerous.

A misunderstanding arose between the Custom Department and Phelps, Dodge, & Co. on the claim that certain small items in various invoices had been undervalued. This would have been easily adjusted, had not the moiety laws provided that an error in any invoice forfeited the whole amount, one half of which went to Custom officers and informers. The same technical errors had led in many previous instances to overpayments by the firm; but these would not be considered. A long and painful controversy followed, which was finally settled by the payment of a stipulated sum.

A full and detailed report of this matter was prepared by the Hon. David A. Wells, late Commissioner of Revenue, fully exonerating Mr. Dodge and his firm; and as this was widely circulated at the time, it is unnecessary to enter into the subject more at length now.

When the facts became known, and the nature of the system that could make such exactions possible was exposed, the mercantile community at large took up the subject and protested against the continuance of laws that left importers at the mercy of interested officials and offered a premium to clerks to misrepresent the dealings of their employers. Public sentiment soon forced the matter upon the attention of Congress. The National Board of Trade and the Chambers of Commerce of New York, Boston, Philadelphia, Baltimore, and other cities adopted resolu-

tions condemning the revenue laws and appointing committees to visit Washington and seek redress. Mr. Dodge went as a member of the Special Committee from the New York Chamber of Commerce. During the hearing before the Committee of Ways and Means he was requested to present the facts relative to the proceedings against Phelps, Dodge, & Co., both because the Government agent, who was chief informer at that time, had now repeated before the Congressional Committee his accusations against the firm, and also because this case was everywhere recognized as illustrating conspicuously the oppression and terrorism practised upon merchants under cover of law. A public meeting was held at Steinway Hall to hear the report of this Committee on its return to New York. In the following May (1874) a bill was introduced into the House repealing the obnoxious features of these laws. The debate brought still more clearly to light the iniquities of such a system of official espionage and robbery. The bill was passed without a dissenting voice; and in the Senate, where a still longer deliberation followed, the measure received an almost equally unanimous vote. It was some consolation to Mr. Dodge that, in the wide discussion of this question, not only was the good name of his firm vindicated, but largely through the injury perpetrated upon himself and associates the scandalous provisions of the moiety system were abolished. The narrative of this episode in the history of Mr. Dodge would not be complete without recalling the fact that soon after its occurrence Mr. Dodge was re-elected to the presidency of the New York Chamber of Commerce, although he had already served in that office several consecutive terms. In expressing his grateful appreciation of this renewed evidence of confidence, he made some reference to the circumstances which had led his firm to agree to a compromise; and concluded by saying that since his partners and himself had been able to understand their actual position in this matter, they had not ceased "to regret ever having paid a dollar."

CHAPTER III.

CHAMBER OF COMMERCE.—MERCANTILE LIBRARY.—PUBLIC SCHOOLS.

THE Chamber of Commerce of the State of New York was founded in 1768, and has always enrolled among its members the representative merchants of the great metropolis. Its influence in questions of trade, both local and national, has been unquestioned and potent. Mr. Dodge became a member of this body in March, 1855, and at once took an active part in its proceedings. In 1863 he was elected first vice-president, and in 1867 became president, retaining that office for eight years. He served upon many important committees, and was particularly prominent in promoting the loyal and vigorous measures of the Chamber at the outbreak of the war and during its continuance. He was frequently appointed on delegations to Washington to urge upon the Government courses of action deemed by the Chamber advantageous to the State or country.

At the close of 1862 reports came to America of the sufferings of operatives in the manufacturing districts of England, chiefly on account of the stoppage of supplies of cotton from the Southern States. Mr. Dodge took a lively interest in the cause, and initiated the movement which resulted in the calling of a meeting of merchants at the rooms of the Chamber of Commerce and the formation of an International Relief Committee, Mr. Dodge being made chairman of the Executive Committee. A number of large contributions were quickly obtained, some of them

at his personal solicitation. He subscribed five thousand dollars in the name of his own firm. The appeal brought in generous responses. Immediate shipments of flour were made; and in a short time a new ship, of 1,800 tons burden, placed at the disposal of the Committee free of charge by Messrs. N. L. & G. Griswold, sailed for England with a full cargo of grain and provisions. The noble gift received a cordial welcome. Public meetings were held in Liverpool and Manchester, and the Lancashire working-classes, who had so uncomplainingly endured the privations resulting from the great struggle in America for human freedom and popular government, fully appreciated the generous sympathy extended to them. These contributions, amounting to two hundred thousand dollars, were not prompted by considerations of mere policy, or even patriotism; but they made a lasting impression upon the laboring population of Great Britain in favor of American institutions, and helped in both countries to cement the ties among the friends of popular liberty.

Some years later (in 1871) Mr. Dodge, representing the Chamber of Commerce, addressed the New York Corn Exchange in behalf of a somewhat similar effort to send relief to the suffering people of France just after the war with Prussia.

"We will not stop," he says, "to consider the folly or responsibility of France in provoking and bringing upon herself this fearful result. Our duty is simple and clear. We have food, they are starving; and at such a time, forgetting her position in our late struggle for national unity, we may go back to that earlier war for our national independence, and remember how manfully France stood by us, and gave us arms and men, and better than that, her hearty sympathy and encouragement. Yes; we owe her a debt of gratitude, which I trust, in her hour of need, we shall not be slow to repay."

Mr. Dodge presided at several of the annual or occasional banquets of the Chamber. At a dinner given Sept.

18, 1867, in honor of the return from China of Mr. A. A. Low, his immediate predecessor as presiding officer, Mr. Dodge said: —

"It was peculiarly appropriate that our honored guest should have made the voyage across the Pacific on the first of the line of steamers between San Francisco and Hong-Kong. These vessels have inaugurated a new era in the history of our commerce. The mind staggers at what may grow out of such near connection with the millions of China and Japan. A nation before Rome was founded, China had attained in 1813, according to the native census, a population of over three hundred millions; yet we have considered ours a great country with its thirty-five millions. And we have looked upon our Erie Canal as a large undertaking; but China had one twice its length before Columbus was born! We have well been proud of our noble Mississippi; yet China can boast of her Yangtse-Kiang, nearly as long, with better water, with steamers replacing junks, already ascending fifteen hundred miles, and a commerce far exceeding that of our own great river. We possess special advantages for securing the largest share of trade with these intelligent and industrious nations. May we not hope also that their more intimate intercourse with us shall be the means of turning them from the worship of dumb idols to serve the living and true God?"

At the annual dinner, May 7, 1874, Mr. Dodge, as president, made the opening remarks: —

"We are met on the evening of our hundred and sixth anniversary. It is a pleasant reflection that we are among the oldest of commercial and trade associations in our country; let it be our ambition to hand down to the future commerce of our city and State our trust, with its value and importance greatly increased!

"Since last we met, the commercial interests of the country have been called upon to face another severe financial crisis; and though our merchants, with very few exceptions, have passed through it triumphantly, yet I fear we have far from recovered from its effects. It has been for many very difficult to account for so sudden and severe a reaction, when all seemed so prosperous. Our foreign trade

was apparently more in our favor than for many years previous; our grain, cotton, and other exports were in good demand in other countries, and our crops unusually large. But it appears to me more difficult to realize that so vast an interest as our railroad system has become, could have increased since the commencement of the war from thirty-one thousand miles to seventy-five thousand miles, with an expenditure of more than fifteen hundred millions of dollars, without bringing about a crisis in our financial system; and while all are now ready to admit that the demands of the people in all sections for the extension of railroad facilities have led to too rapid construction, yet it should be always kept in mind that while those interested in their construction may have been great losers, yet the country as a whole has been largely benefited, and this vast expenditure has actually added to the real value of the entire country many times the cost of the roads.

"I think it is very easy to account for the present stagnation of trade, when we consider the fact that during the past eighteen months there has been developed a systematic opposition to railroads, which was commenced by the farming interest of the West, has spread to almost all parts of the country, and has become an organized political power, leading the legislatures of some of the States to enact laws which, if sustained and carried out, must destroy confidence in railroad investments. The very agitation of these railroad questions in the State and national legislatures has alarmed capitalists at home and abroad; and as they see this vast interest passing from the control of the stockholders and directors into the hands of political commissioners, who are to attempt to regulate prices of transportation in the interest of the producers, they very naturally hasten to dispose of their investments. And railroad securities, which but a short time ago were sought after with confidence, are now considered very uncertain, and have been for months past crowded on the market, until they have declined so fearfully that the very stock-list is constantly increasing the distrust. But for this war on the railroads, men of property would have held these securities until the growth of the country would have given them permanent value. We now see this great interest prostrate, and the various branches of industry which it has fostered paralyzed. The iron manufactures, which have sprung into life all over the country, are the offspring of our railroads; the locomotive and car

building, the axle, the spring, and the wheel works, and the hundred other manufactures depending on the prosperity of the railroads, are crippled, and many of them ruined. Thousands and thousands of operatives in these various manufactures are idle, and rolling-mills, furnaces, and foundries are standing still, because the States and the nation have struck a deadly blow at this great interest.

"Can we wonder that business is dull, even in the midst of a plethoric money-market?

"If this railroad war is to go on, and the States attempt to enforce laws which destroy the vested rights of those who have advanced their money to build these lines, so vital to the country, then these roads must and will become political powers in all sections, and those who now oppress them will in their turn become the sufferers. Is it not time that the business men of the country should look carefully to see what will be the end of this interference by the States with the great channels through which commerce is now, to a large extent, carried on?

"The Chamber during the year has done much to arouse the attention of the country to the manner in which the revenue of the Government is collected, and to the embarrassments thrown in the way of commerce; and there is good reason to expect that the present Congress will pass such laws as will enable the honest merchant to import his goods under regulations so plain that he may not be in constant fear lest he shall render himself liable to their confiscation.

"The efforts of the Chamber, with others, to secure from Congress a currency which should at least tend towards the value of that of the countries with which we trade, and look to a return to the standard of the world at no distant day, have been, we hope, not without some good results during the past few weeks.

"The untiring efforts of members of the Chamber have prevented the passage of the Canal Funding Bill, which would have for years prevented such enlargement as the business of the West and the great interests of our city demand.

"The importance of this matter has not been either understood or appreciated by our citizens. The great want of the hour is enlarged outlets for the commerce of our chain of inland seas; and if we would secure to our city its great natural advantages, and

insure to ourselves a fair share of the business of the growing West, we must prepare an enlarged water-way, or the St. Lawrence will continue from year to year to divert trade which would naturally seek our city."

Mr. Dodge was connected with some of the most important commercial and financial institutions of New York. His reputation for ability, integrity, and zeal in positions of trust led to his being often invited to join boards or corporations.

He was one of the first directors of the Mutual Life Insurance Co., and shared in its control from small beginnings to its present vast operations, extending over this continent and reaching out to foreign lands. In 1847 he became a trustee of the Atlantic Mutual Insurance Co. He was one of the oldest directors of the New York Bowery Insurance Co. For many years he sat on the board of the United States Trust Co. He was made a director in 1863 of the United States Telegraph Co., and afterwards of the Western Union Telegraph Co. His name stands also among the original subscribers for the Atlantic cable. His ordinary business connections, his wide acquaintance, and his spirit of enterprise, — still more, perhaps, his efforts to aid friends or relatives, — led Mr. Dodge to embark in some financial ventures that demanded much attention, and frequently brought small profit. His cares were greatly increased by the death of his father-in-law and partner in 1853. During the ten following years he had the responsible charge of Mr. Phelps's large estate, and most of the time was sole executor. The scheme of the will enjoined the holding and development of much of the property until it should increase in value. A bank established by Mr. Phelps at Dover, N. J., in 1833 required much attention from Mr. Dodge both before and after Mr. Phelps's death.

Mr. Dodge always felt a peculiar interest in the clerks of New York. To promote their welfare he long served as

an officer in connection with the Mercantile Library Association, being at one time treasurer, and for many years a trustee of Clinton Hall, the building occupied by the main library on Astor Place. His appreciation of the value of this organization can be seen from some remarks made at a dinner of the Officers' Union of this Society, November, 1873, when he said: —

"This library was a necessity at the time it was established. It has grown at a pace fully equal to that of the city, and now presents proportions which its founders never anticipated. Those of us who remember when it first took possession of Clinton Hall can recall also the limited extent of the business part of the city at that time. The hall was on the far outskirts, and Canal Street was quite up town. Those who were then boys and clerks are now among the old merchants. It appears to me there never was a time when it was more important for our young men to avail themselves of the advantages of such a library. They are to be our future merchants; and as our city shall continue to grow during the next hundred years, how much will depend upon the character and intelligence of her men of business! Unless there shall be a change in the present ideas of conducting business, and a return to the high-minded and steady habits so general fifty years ago; unless industrious, persevering attention to regular business, with moderate annual gains, shall take the place of the more recent notion of making haste to be rich, and running the risks of enormous credits, with a view of jumping into a fortune at once, our city can never attain the position and reputation indispensable to permanent prosperity. Our young men should read the more solid works in the library, and become thoroughly acquainted with the history of our institutions, our form of government, the laws controlling home and foreign commerce, books on political economy and kindred subjects. They must prepare themselves to sustain and perpetuate the popular system of government in this country. They must be ready to meet the peculiar responsibilities just before them, or the vast emigration coming to our shores from all lands, bringing political views widely different from our own, will enable designing men to gain a control that may endanger all we now hold so dear."

Mr. Dodge became a life-member of the New York Historical Society in 1857, and he was interested in the establishment of the Museum of Art and the Museum of Natural History in the Central Park. To each of these last institutions he left a bequest of $5,000.

As a prominent merchant and citizen Mr. Dodge was often called upon to preside or speak at public gatherings. During the war, at an entertainment given to a distinguished Englishman, Mr. Dodge referred to the feelings of depression then somewhat prevalent, and to the assertions of enemies at home and abroad that the country was "ruined," and said: —

"I am sure our honored friend, as he passed from city to city in our land, saw no evidence of such ruin, but everywhere witnessed rapid growth and increasing prosperity; and I beg him to carry with him across the sea the fact that in no three years of our history have we made such material advancements as during the past three. Our home and foreign trade in the midst of civil war is a wonder to ourselves, the imports being equal to the largest years when cottton formed two thirds of our exports. Our internal traffic has been beyond all precedent, and the receipts of our railways and canals have more than doubled. We ask our distinguished guest, on his return to his own country, to tell the merchants of Liverpool and other English cities that we are not 'ruined,' but *that American merchants are ready to be, if it is necessary to save our Union.*"

Upon a somewhat similar occasion, when a complimentary dinner was tendered (November, 1879) to Mr. Thomas Bayley Potter, M.P., Mr. Dodge, in responding to a toast, said in part: —

"I am confident the visit of our esteemed friend to this country will promote the best interests of both nations, and I am happy that he has had the opportunity of visiting the West and seeing for himself something of the extent and capabilities of this country. He will return to England, I am sure, with the conviction that our cheap and fertile soil will enable us to produce at so low a rate that

it will be impossible to continue much longer the present system of agriculture in Great Britain, and that great changes must ere long take place in that land. Let me say also that I sympathize deeply with the mortification of Americans that our laws make us dependant on other countries for the tonnage by which our vast products are sent over the ocean ; but it must be a satisfaction to our friends abroad that while they are under the necessity of taking our surplus food they can carry it away in their own vessels. If I cannot agree with our distinguished guest in all his views of free trade, I am at least a strong advocate of such modifications of our laws as will enable us to compete with other nations in building ships for our own trade ; and I believe the day is coming when we shall send out better, faster, and cheaper steamers than any ever yet constructed. I trust the two countries will continue to vie with each other in everything that can advance their mutual good. Nothing certainly will hasten this more than the visits of such men as we have the honor of entertaining this evening."

Like most other merchants, Mr. Dodge was so absorbed in his own business that he found little time — and less inclination — for the party strifes and low associations of local politics. Like some other intelligent and influential citizens also, he became convinced of the imperative duty of not leaving municipal affairs in the hands of scheming and unscrupulous men, who serve party to serve themselves.

As early as the winter of 1852–1853 we find him addressing a public meeting in the following strain: —

" I appear before you, fellow-citizens, not so much to make a speech as to make a confession. For years I have been finding fault and talking against the extravagant expenditures of our city government ; at the same time I was so disgusted with the political management of our municipal elections that I was quite satisfied with simply voting the regular ticket of the party, without any knowledge of the men, or any feeling of responsibility in regard to them. If I am not mistaken, I am also describing the position of many others.

"As merchants, we have been especially guilty in this respect. We have, perhaps, as a general thing, on our way down town, stopped at the grocery where the polls were held, and deposited our vote; but few of us have taken any part in choosing right candidates and securing their election. This has been left to men who make politics their business, and who as a rule select officers pledged beforehand to carry out certain party measures or to find places in the city departments for those who have been most active in the canvass, and if there are no places, to secure for them a good contract or an interest in some sale of city property. We need not wonder things have gone on so ruinously when men who have paid the bills have felt no responsibility to look after those who have expended the money. We pay our taxes to carry on the legitimate objects of city control and improvement, not to reward this or that man for political management. Every one in this house has a direct interest in securing an honest, economical city government. We all know that the real tax-payers are not the property-holders only, but those also who occupy property. The poor man who sees his rent annually growing larger, may find the reason for it in this increase of taxes. The prosperity of our city is not to be promoted by making living dear, but cheap. A few years more of such public wastefulness, and we shall find other places around us growing up at our expense."

Mr. Dodge was no longer content to be an idle spectator or fault-finder; he gave time, means, and influence to aid in correcting these abuses. He was active in the establishment of the Citizens' Association, whose distinct object was to secure an economical and pure city administration.

In 1871 he was made president of an organization to oppose the onerous income-tax. In the fall of the same year, while on the Mediterranean, bound for Egypt and Syria, he wrote to one of the New York daily papers (the "Times"): —

"While travelling for the last few months in Great Britain and on the Continent, I have often wished my fellow-citizens at home could know the deep interest shown by intelligent foreigners in the events transpiring in our own country, and particularly in the city

of New York. I have been surprised to see that Tweed and his associates are almost as notorious here as in America. Our system of government, which has heretofore attracted the attention, and in so large a degree won the admiration, of the world, is now on trial under new circumstances. If these men escape justice, and continue to flaunt their ill-gotten plunder in our faces, the American form of popular government will lose much of its power in other lands."

The year following (1872), at a mass-meeting to insist upon the nomination of suitable municipal officers, Mr. Dodge was appointed a member of a special committee to act in conjunction with an organization known as the Commitee of Seventy, formed to seek out and punish corrupt city officials. In 1876 he was one of the executive committee of the Republican Reform Club, and later in that year he was among the signers of a circular urging the election, for city officers and the State Legislature, of men of unimpeachable character and ability, irrespective of political parties.

A public meeting was called in the autumn of 1877 to protest against oppressive taxation. Mr. Dodge spoke of the growing debt of the city, and its injurious bearing upon the welfare of the working-classes. He said: —

"We are here this evening, without distinction of party, representing the tax-payers of the city. We find that our public expenses have been increasing to an alarming extent. Between 1850 and 1860 our debt was enlarged from $9,000,000 to $18,000,000, — an increase of a hundred per cent, and the tax levy over three hundred per cent. But look at the fearful growth since the war! Our indebtedness is now about $120,000,000, and our annual expenses fully $30,000,000, — almost double the entire debt of 1860; while during the same time our population has increased hardly thirty per cent. Not long since I rode by moonlight from Riverdale to the city, over those miles and miles of well-nigh uninhabited Boulevards, where millions of dollars have been expended for streets a quarter of a century in advance of any need; and although it was nearly light enough to read, yet through all

those vast numbers of avenues and streets the splendid gas-lights were burning at your expense and mine. The cost of living in New York is so great that young men cannot afford to be married, and if they do, they must live in some neighboring town. In 1830 I began housekeeping in a block of handsome two-story and attic-houses, just completed, in Bleeker Street, between Broadway and the Bowery. I paid $300 rent. I had the curiosity, a few days ago, to stop and inquire the present rent. The occupant said he was paying $1,500, — just five times what I had to give when the house was new! People of moderate means, our mechanics and laboring-men, are as deeply interested in the passage of the pending constitutional amendments as the owners of real estate, — perhaps more so. They are paying double the rent that would be asked were it not for this enormous city debt. If this could be decreased, I believe capitalists would improve the present favorable time to put up buildings all over the island, and our mechanics and working-classes would find employment at fair wages, and would soon, moreover, have better tenements at less rent. We think more of party than property. Let us forget that we are Democrats or Republicans, and only remember that we must save New York."

Mr. Dodge was frequently consulted by members of Congress or of the State Legislature respecting the character of public men or measures. He was asked to testify before the Congressional Labor Committee; and in expressing his views on the prevalent depression in business and the sufferings of the laboring-classes, he called attention to the fact that of late years the rich had indulged in most extravagant habits, and those not so rich had endeavored to copy after them; and so down the whole scale of society. Living beyond their means, multitudes had become involved in debt, and in times of pressure were dragged down to ruin.

The condition of immigrants into the United States was a subject of interest to Mr. Dodge, and he took part in various movements to promote their welfare. In 1870 he was named as one of the incorporators of a

proposed International Society for the protection of this class.

No one valued the public schools of New York more highly than Mr. Dodge. At a mass-meeting held in Cooper Institute, May 3, 1870, to denounce legislation adverse to these schools, Mr. Peter Cooper presided, and Mr. Dodge was one of the speakers. In his remarks he said: —

"It is the glory of our land that here every man and every sect may worship God according to the dictates of their own conscience. All their ecclesiastical affairs may be managed as they please, provided they do not infringe upon the rights of any other sect or people, nor insist upon special privileges in a way to interfere with a system intended for the good of all. There is no disguising the fact that we have in our midst a sectarian element, which in all its past history has been opposed to the education and elevation of the masses, and which claims to be the true and only representative of the religion of our Saviour. The great body of its adherents have come to this country to escape the oppression and poverty of the old; but they still acknowledge ultimate responsibility and allegiance, temporal and spiritual, to a foreign power. Ignorant and superstitious, trained to rely implicitly on their religious advisers, with little or no appreciation of our peculiar form of government, they are yet, in a short time, admitted to all the rights of American citizenship. Now, if these persons when taken into partnership with us in this noble inheritance, purchased for us by the toil, blood, and treasure of our fathers, would become truly Americans, there would be less danger; but we all know that the Catholics in the United States are an actual part of the great Papal power, with its centre at Rome, and, whatever they may claim as Americans, they are the subjects of the Pope, and through their priests are bound with chains stronger than iron to the dictates of a foreign power always antagonistic to the principles of popular government and popular education. We have only to look at Spain, Italy, and Mexico, to see what America would be, — and will be, — if they can succeed in destroying our common schools. We welcome them to all the privileges of our free and happy country. We throw

around them the protection of our laws. We offer them a liberal portion of our landed inheritance without money or price. We agree to educate their children free of all cost, and to give them facilities our fathers never dreamed of. We wish to train them in Christian morality, to cultivate in them a sacred regard for justice and love of country, to instil into their minds the grand and liberal principles upon which our institutions are founded. We would instruct them in frugality, industry, temperance, and the universally binding moral law of the Scripture. But they say, 'No! You teach our children the Bible, you allow them to read history, which may tell them what we do not wish them to know. You do not give a "religious education." What we want is to have our children trained according to the dogmas of our own Church, so that we can make them as good subjects of a foreign power as if they had been born there; so that we can hold all our people by the strong hand of sectarian influence. We demand, therefore, that all other sects shall be taxed to support our Church schools.' If we should offer to substitute the Douay Bible, it would be no more acceptable, unless we should allow Catholic priests to teach it, and with it the tenets of their Church. No! It is the influence of our public schools and their democratic features, free from sectarian bias; it is the mixing of their children with ours, — the tendency of these schools to promote the true type of American character, and the probability that children sent to them will break loose from ecclesiastical authority. This is what they fear. They know, moreover, the advantage of holding their people in one mass, and being able to offer them to whichever political party shall do most for them as a sect. They make no secret of their power in public affairs. It is triumphant in our city, and they do not hesitate to boast that in fifty years they will secure in the entire country what they have gained here. They understand well how and when to use their influence. We are met to see if anything can be done to arouse the city, the State, and the whole land to appreciate the danger, and if possible to avert it. Shall we allow our noble system of free schools, supported by all, and for the education of all, to be destroyed? This is the issue. Once let Roman Catholics have a portion of our fund raised by general tax go to sustain their sectarian schools, and every sect may demand the same."

Mr. Dodge's position in the mercantile world gave weight to such public utterances. He always entertained a lofty conception of the dignity and responsibility of a merchant, especially in a great city. The thought was expressed, with characteristic grace, by his intimate friend — and at one time his pastor — the Rev. William Adams, D.D., at an anniversary of the Chamber of Commerce (May 1, 1873), where Mr. Dodge presided. The words were perhaps uttered then with no personal reference; but they seem now to have a life-like application to more than one dear to the speaker, and to none, it may be, more truly than to the friend who presided that night.

"I know not the man, at this period of time, who occupies a position more exalted above the valor of the soldier or the arts of the politician, with opportunities more auspicious in their bearing on the well-being of society, than a merchant, intelligent in mind, honest in principle, cultivated in tastes, simple in manners, generous in sympathies, liberal in conception, bountiful in gifts, — the accredited friend of letters, science, art, charity, and religion, standing on the summit of commercial success, the honored almoner of a benignant Providence."

Mr. Dodge was eager to impress upon others, especially the young, the necessity of cultivating in all business relations a character for integrity, and of making the largest and noblest use of opportunities. At the close of his address on Old New York, he turned to the young men before him and said: —

"Those who have been identified with the commercial history of our cities during the last half century are fast passing away. We are to commit to other hands, under God, the future of these cities and the influence they are to exert on the nation. We have lived amid eventful times, and you, my young friends, enter upon your life-work under many advantages. There are some things which lead the Christian patriot to fear, as he looks to the future of the country. We are still to test the problem of our republican form of government with a nation of one hundred millions, extending

from ocean to ocean. We all feel that the real security, under Providence, is in the virtue and intelligence of the people. Our rapid growth in population and wealth; the ambition of our citizens to become suddenly rich; the great variety of incorporated companies for every conceivable object, pressing their stock on the market; the immense power of capital invested in our railways, and the reckless mode of manipulating shares, — all these have engendered a spirit of speculation most dangerous to regular business. As you would aid in the prosperity and perpetuity of our city and nation, let me urge you to maintain a high standard of mercantile honor."

At the special meeting called by the Chamber of Commerce on the day following Mr. Dodge's death, the resolutions of sympathy and respect make this reference to his standing in the mercantile community: —

"In the successful career of this distinguished merchant we find an example of the results of sagacity, strict attention to details, and perfect integrity. He has always, here and elsewhere, through a long and eventful life, enjoyed the unfailing confidence of his fellow-merchants. This Chamber records with profound satisfaction its appreciation of his public spirit, of the philanthropy and unbounded charity with which he maintained the character of the American merchant."

Mr. A. A. Low, in his remarks on this occasion, said:

"We are met as those who mourn the loss of a beloved associate and friend who for eight successive years was president of this Chamber; but more than this to lament the death of a noble man, who for half a century has been visible as a foremost figure in most of the important movements which have served to advance our city in knowledge and in wealth and in that true greatness which exalts a community. We deplore the loss of one who was conspicuous in commercial life as a sagacious, enterprising, and successful merchant, who recognized his responsibility as a steward in the manifold uses to which he so generously devoted his riches. He was a benefactor indeed, aiding — in ways too numerous to recount — individual and associate charity, and in every effort that aimed to reform the outcast and inebriate.

"He was a man of boundless activity, and this made him a most valuable acquisition to the various and important institutions with which he was connected; and to all he imparted the ardor of an enthusiastic nature and the vigor of a ripe and discerning judgment. Nor do I forget he was a patriot as well as a philanthropist and a Christian, and how cordially and efficiently he exerted himself in matters of great national concern, both in and out of Congress, but more especially in that season of gravest peril to the Union, — our Civil War."

The Hon. S. B. Chittenden, in seconding the resolutions, remarked: —

"Mr. Dodge has been an active, living force in New York for more than sixty years. His career as a useful man has been wonderful. He has witnessed the growth of the population of the metropolis, including the suburbs, from a hundred and fifty thousand to two millions, with all the wealth and power so grand an aggregation of human activities imply. In and through all this remarkable development Mr. Dodge has been a prominent and influential figure. It is hardly possible to exaggerate his activity, or to magnify too much his public and private virtues. His was the spirit of honest enterprise. He loved to make money, and had a faculty for the accumulation of property by right methods; but he also had, in larger measure, the higher and more enviable faculty for a wise distribution of property for the welfare of mankind. It is not the fortune of many merchants to make so deep an impress upon their times as Mr. Dodge has made. Let us hope that his merited fame will speak through many centuries, and that his example will be an inspiration to future generations of this Chamber of Commerce."

A truthful and animated likeness of Mr. Dodge, painted by Daniel Huntington, president of the National Academy, now hangs upon the walls of the Chamber of Commerce, among those of other eminent members. A portrait of his father-in-law, Anson G. Phelps, who became a member in 1825, has also recently been added to this gallery.

CHAPTER IV.

CONNECTION WITH RAILROADS.

RAILROADS have made the United States. But it required sagacious, large-minded, daring men to make the railroads; and yet the wildest dreamer among early railway pioneers never anticipated such vast and rapid results. Mr. Dodge was familiar with the first dawnings of the system in this country, and he lived to see it stretched a hundred and twenty thousand miles. No one took a keener or more intelligent interest in this development, and few have given it larger personal service.

The building of the New York and Erie Railroad first attracted Mr. Dodge's energies. The State had passed an act in 1836 providing for a second mortgage loan of three million dollars, on condition that subscriptions should be obtained for a similar amount of stock. Public meetings were held, and the merchants appointed committees to go from store to store and solicit subscriptions. Mr. Dodge took an active part in this work; and at one of the large gatherings of business men where much despondency prevailed, he sprang upon a chair, and changed the whole current of feeling by a vivid and forcible representation of the advantages to both city and State inevitably to follow the completion of the great highway. It was the impulse of the moment; but it revealed a clear grasp of the subject and a courage always most conspicuous when large interests were most in peril.

Mr. Dodge was himself surprised the next day to receive an announcement of his election to the Board of Directors. For twelve years he labored unceasingly to overcome the financial and engineering difficulties incident to the exigencies of the times and the character of the route. As the line advanced section by section, and public celebrations marked each new stage, his voice was prominent in congratulation and encouragement; and when, in May, 1851, the last rail was laid, and President Fillmore, Daniel Webster, and others of the Cabinet, with members from both Houses of Congress, and distinguished men and delegations from New York and from different parts of the State and country, assembled at Dunkirk, on the shore of Lake Erie, to commemorate the glad event, Mr. Dodge's enthusiasm was unbounded. He was appointed to respond to the welcome tendered to the directors and their guests. He said: —

"I am utterly at a loss to find words to express my own feelings, much less to give vent to the deep emotions of my associates, as we begin to realize the fact that we are at the end of our long and toilsome journey, that our eyes look out upon this mighty lake and backwards over a continuous line of rail to our city homes. Oh, yes! it is no fiction; we have reached the goal of our hopes. And now, as we look back upon the days of darkness, disappointment, and toil, — and they were many, — let us to-day forget them all in our rejoicing that over all we have triumphed, and that at last this arduous work has been accomplished. The Empire City and the great West, the Atlantic Ocean and the inland seas, are by this ligature of iron made one.

"Who will attempt to predict the future of this road? Although my friends have called me crazy in my estimates of its growth, I feel to-day that if I am spared to make fresh estimates ten years hence, I shall wonder at my present tame views and stinted calculations.

"What mind can keep pace with the progress of this country? What was Buffalo or Cleveland, Detroit, Cincinnati, or St. Louis, in 1832, when this road was chartered? Where were Wisconsin,

Iowa, and Minnesota; where California and Oregon? Just in proportion as this country expands, and its foreign and domestic commerce develops, will the business of this road increase. Who can compute its income and importance as years go on?

"We accept with deep emotion your cordial welcome; and we say to the people of these counties and to the multitudes in the West who have long watched for the completion of our task: 'We have built this highway for you and for your posterity.'"

During the festivities a grand barbecue and open-air meeting took place; but when speeches were in order, no one could gain a hearing. Mr. Dodge, with characteristic promptness and tact, borrowed a huge bandanna handkerchief from the hand of a friend near by, and, standing on his favorite impromptu platform, — a stout chair, — waved the flaming colors back and forth until the entire throng stopped to learn the meaning of such an extraordinary signal. Then, in his strong, clear voice, he shouted: "Farmers! what do you get for eggs? What is the price of butter? How do you sell your chickens?" The country people were at home now. Answers came back from all directions; question upon question followed; and every man was soon glad to hear how his farm had already increased in value because its products could now be swiftly carried to a sure and permanent market. The next speakers found an audience ready to listen.

While the Delaware division of the Erie was under construction Mr. Dodge became acquainted with the remarkable resources of the Lackawanna valley. Two brothers — George W. and Selden T. Scranton — had established there a small iron furnace and rolling-mill, and had given their name to the hamlet which has since grown into the third city of Pennsylvania. Wishing to enlarge their works, these brothers asked the Erie Company to loan them a hundred thousand dollars, payment to be made in rails, and a mortgage to be taken upon their property, which included the mills and several thousand acres of

land, part of it rich in coal and iron. Mr. Dodge and Mr. Benjamin Loder, then president of the road, were appointed to visit the locality, and report. They found that unavoidable delays in making the improvements would prevent an acceptance of the original proposition; but Mr. Dodge became so much impressed with the prospective value of this property that in 1853, after consultation with the Messrs. Scranton, he invited a number of friends to meet at his office for the purpose of forming a company. His father-in-law, Anson G. Phelps, became the first subscriber, and he himself the second. This was the beginning of the now widely known Lackawanna Iron and Coal Co.

Out of this organization others soon grew. A line of railroad was built, through Leggett's Gap to Great Bend, connecting Scranton with the Erie Road; another was constructed to join the New Jersey Central Railroad, and thus carry coal directly to New York; next was added a branch northward to Binghampton, and then to Owego and Ithaca, to supply northern New York with coal through Lake Cayuga, — the whole being afterwards consolidated into the Delaware, Lackawanna, and Western Railroad. Numerous other connections followed. With the Morris and Essex Railroad, the Syracuse and Binghampton and New York Railroad, and the Oswego and Syracuse Railroad, an unbroken line was established from New York to Lake Ontario. Still later more branches were thrust out, — one southwest to Bloomsburg and Northumberland, and one northeast to Utica, with a spur to Richfield Springs; and, finally, the main line was carried to Buffalo, giving a terminus on Lake Erie, and thus securing connections by water and rail with the entire Northwest. In all of these associated enterprises Mr. Dodge was interested; in most of them he was a director and energetic supporter.

Another of the great trunk lines running into New York city, the Central Railroad Co. of New Jersey, commanded

much of Mr. Dodge's time and thought. In 1843 he cut the first spadeful of sod when the work was begun; and for thirty years he was an active member of the Board of Directors.

In Texas he became one of the early builders of the Houston and Texas Central Railroad, and was for seven years its president.

He was a director of the two lines subsequently consolidated into the International and Great Northern Railroad, — all of these enterprises looking forward to a connection with railroads in Mexico. At other points in the South and West Mr. Dodge had railway interests. In 1868 he became one of the incorporators to construct and operate an underground railway; and he was one of the first to take stock in the New York Elevated Railroad, believing some such system essential to the growth of the city.

Mr. Dodge had large faith in railroads. There was something congenial to his nature in the magnitude, energy, and promptness of their operations. He believed in their civilizing agency, their power to develop the resources of the country, to facilitate trade, to bring the people into closer contact, and cement together different sections. He loved to study existing routes, to project new lines and discuss their advantages, not merely because they might become profitable investments, — although he was fully alive to such considerations, — but largely because he felt they might be made channels of good to the communities through which they passed, and because of their magical influence in awakening new life and opening up still wider territory.

As years advanced, however, and he saw railroads spreading in every direction with such amazing rapidity, he began to fear there was, in the very greatness and wide extension of this system, an element of peril to one of the most cherished and vital characteristics of our national life.

In an address delivered in Boston at the State Sabbath

Convention, October, 1879, he uttered an earnest warning against this dangerous encroachment: —

"Railroads have wrought wonders in the rapid development and general prosperity of our country during the last half century. They have become the great highway for the millions, have vastly increased travel, brought the distant parts of the land together, given to commerce a new impulse, equalized values of the soil and manufactory, and made a journey of thousands of miles scarcely more than a pleasure trip. They have become every day more and more an absolute necessity.

"With thousands of millions of dollars invested in them, and hundreds of thousands of our citizens employed in building and running them, or in providing their equipment and supplies, with the vast number of stockholders and the great travelling community, their influence is beyond calculation.

"But if railroads cannot be conducted without changing the habits and customs of our people, and trampling on the right of the community to a quiet day for rest and worship, training up their armies of employees to desecrate the Sabbath, and rushing past our cities and towns and peaceful villages, screaming as they go, 'No Sabbath! No Sabbath!' — then they will become a curse rather than a blessing. The fact is, the railroad interest has become the all-powerful, overshadowing interest of the country, and every year adds to it. Railroads will double in the next twenty years. What is done must be done promptly.

"The question of the day for every one who loves his country and believes in the value and importance of the Christian Sabbath as we in America have honored and maintained it, the great question is: 'Shall this mighty railroad interest become one of the chief instruments in transforming our American Sabbath into the Continental holiday, or — as it is fast growing to be — a day like all the others of the week?' I have no doubt it is within the power of the intelligent lovers of the Sabbath, associated with the Christian stockholders in these roads, to bring about a change that shall stop the transit of freight-trains and reduce the passenger traffic to such an extent that the influence shall tell on the side of Sabbath observance. I have no question that if Christian men, when about to invest in the securities of a railroad, would ask,

'Does this road run on Sunday?' and if so, refuse to put money there, it would go far to settle this problem. But if the only inquiry is, 'Does the road pay regular dividends?' no matter how they get the money, do not be too sure of your dividends. Those over-worked engineers, conductors, or brakemen, may lose all interest in their duties, become discouraged and careless, or incapable of that prompt action necessary in the moment of danger, and an accident may occur which will not only send many into eternity, but cause a loss that will make a dividend impossible.

"Railway managers determined to use the Sabbath as any other day must either drive Sabbath-loving employés from their roads, or so demoralize them that they will soon come to feel, if there is no binding force in the fourth commandment, there is none in the eighth! Stockholders will find they have a pecuniary interest in so conducting their roads that men can be employed who believe they have a right to claim the one day's rest which God and nature demand."

In this address Mr. Dodge cites with gratification the fact that in the two roads in which he was most largely interested, — the Delaware, Lackawanna, and Western, and the Houston and Texas Central, — when a change of gauge was necessary (in one case for three hundred miles, and the other three hundred and sixty miles), in neither instance was the Sabbath taken for this work.

In a letter to the Rev. Rufus W. Clark, D.D., of Albany, who was collecting facts for a series of sermons and articles on "Sunday Railway Desecration," Mr. Dodge writes, December, 1882: —

"No one can estimate the immense value to the country of our system of railroads. It has done for us more than all else. But for it our country would hardly have extended west of Chicago. Yet it has done more than all else to destroy our Sabbath, and it is becoming worse and worse every year. Many roads now use the Sabbath for making up extra freight trains to clear away the accumulated freight of the week, thus running more such trains on Sunday than any other day. It is also the special day for repairs

to cars and engines, and the shops of many roads are more busy then than any day of the week.

"I contend that by such a policy these roads are driving away their best workmen, and making the bulk of their employés men who have not the fear of God before their eyes, and hence are not to be fully trusted. No positions are more responsible than those of engineers and conductors. If they are not honest, conscientious, and also sober men, all who travel run great risk, as well as the owners of the roads. The time has come when Christian men must realize the fact that in becoming stockholders they become partners, and will be held accountable by God if they continue as partners in roads that are breaking his commandments. It is entirely within the power of Christian stock and bond holders to stop the running of trains on the Sabbath. Let it once be well understood that Christians will not invest in roads that disregard the Sabbath, and a large portion of the companies would see that to maintain the price of their securities they must respect the feelings of the best men in the country, who now hold hundreds of millions of railway stock and bonds."

The letter from which these extracts are taken was written within a few weeks of Mr. Dodge's death. It was published by Dr. Clark, and somewhat widely copied by papers in different parts of the country. The New York "Independent," in referring to it, closes a long and vigorous article in these words: —

"The fact that the violation is committed by a railroad corporation in no sense mitigates or condones the offence. The corporators in this case are the offenders, including the stockholders and directors. They own and control the agency that breaks the Sabbath. They treat it as they do any other day, and in so doing trample the law of God under their feet. They hire and pay a large number of employés to desecrate the day in their name and service. They do it for profit. They furnish facilities for other Sabbath-breakers to disregard the authority of God. There is no justifiable plea of necessity for so doing, any more than there is for running all the manufacturing establishments of the country on the Sabbath, or keeping stores open, or continuing the ordinary

operations of farming. We believe that if all Christian men throughout the United States would take the position of William E. Dodge and firmly hold it, this great enormity of Sabbath-breaking by railroads would speedily be very largely abated, if not wholly brought to an end. Not one of them would be a director or stockholder in any such road. The protest would be so loud and universal as to be felt in all parts of the land. If the position is a good one for him to take, why is it not just as good for every other Christian man? Mr. Dodge is clearly right, or the whole theory of the Church as to the Divine authority and sacredness of the Sabbath is wrong."

Mr. Dodge was true to his principles. He resigned as a director of the Erie Railroad when, notwithstanding his protest and exertions, Sunday trains were decided upon. For the same reason he closed his long connection with the New Jersey Central Railroad, promptly selling his stock. When he learned that the Elevated Railroad would run its trains on Sunday, he at once sold out. On the Texas Road, while he was president, no Sunday trains were allowed; and in the entire history of the Delaware, Lackawanna, and Western Railroad no fact gave him greater pleasure than to be able to point to its uniform observance of the Sabbath.

For thirty-three years he was intimately identified with the operations of this road; and the zeal with which he labored in all such undertakings may perhaps be best illustrated by giving, in part, the resolutions passed by his associates in this Company upon the announcement of his death: —

"From the original organization of this Company as the outlet of the resources of the Lackawanna valley, in the earlier development of which he had been largely instrumental, he has been an earnest and unfaltering promoter of its interests.

"True to his duties as a director, and from the first to the last conscientiously faithful to the trusts reposed in him by its stockholders, its growth and its prosperity have in no small degree been due to his wise counsels, helpful co-operation, and important influence.

"We, his associates, know with what unswerving fidelity he has fulfilled his duties as a member of this Board and of its Executive Committee. We know how greatly his personal kindness and unfailing courtesy have endeared him to our affections, and how deeply his integrity, public spirit, and large-hearted benevolence are impressed upon our respect; and we also know that the memory of his useful life and noble life-work, already so widely known and recognized by our community, will long be cherished with loving reverence."

CHAPTER V.

PUBLIC AND PATRIOTIC.

IN the memorable Presidential struggle of 1844 Mr. Dodge was a moderate Whig and a supporter of Henry Clay. He was opposed to the annexation of Texas, the extension of slavery, and the reduction of the tariff.

Early in that year, and also in the year following, he was solicited to accept a nomination to the Common Council of New York as alderman for the ward in which he then resided, the Sixteenth. In those days to be an alderman was happily a distinction still held in repute. In declining the honor, Mr. Dodge pleads impaired health and an extraordinary pressure of business and other duties. He expresses, however, sympathy with the principles of the Association tendering the nomination. This was an American Republican organization, holding, as one article of its political creed, the Know Nothing, or Nativism doctrine, which looked with jealousy upon foreign-born voters. But Mr. Dodge's interest, at any time, in local or national politics was chiefly that of the enlightened citizen and large-minded patriot. He had no personal ambitions, and no taste for the methods and associations of ordinary office-seekers. He prized the right to vote, and rarely failed to exercise it. He had firm faith in the American form of government, and he loved his country beyond all claims of party, State, or section. By nature he abhorred faction and strife; he would settle difficulties by arbitration or righteous compromise. He longed to be at peace with

his neighbors, and to see relations of kindness between all parts of his own country, and among the nations of the earth. War he regarded as an intolerable evil, only to be accepted as a last and dire resort. His long and prominent connection with different branches of trade, and his unusually extensive and cordial personal acquaintance with business men from almost every State and Territory, made him recoil from any prospect of civil conflict. He believed a fratricidal war would inevitably and to an incalculable degree entail ruin upon trade, misery in families, bitterness between brothers, and disaster to the religious as well as secular interests of the nation. Hence he saw with anxious apprehension the increasing indications of alienation and antagonism between the North and the South. He could not tolerate hot Abolitionists, and yet he was no friend to slavery. He looked upon it as an evil at some time and in some way to be peaceably removed, but not to be interfered with where it then existed. He advocated emancipation, and was an active member of the New York branch of the Colonization Society, and took warm interest in the Republic of Liberia.

In 1856 we find him sympathizing with the struggle to make Kansas a free State. In the Presidential contest of 1860 he sided at first with the party representing the "Old Whigs" and "Americans," having Bell and Everett as candidates, and as a watchword, "The Union and the Constitution." In March he presided at a meeting in Cooper Institute in the interest of this strongly conservative party. On taking the chair he spoke in part as follows: —

"Fellow-citizens, in accepting an invitation to preside over your deliberations this evening, I do it, not because I am a politician, — I never have been, I never expect to be, — I do it because I have always been a Union man. My impression is that not only in the hearts of those present to-night, but throbbing in the hearts of thousands — in the Northern States, and also in the Southern —

up and down the whole length of our land, there is a strong feeling that the time has arrived when all who love their country must come out and sustain those who are striving for union rather than for party. There is a feeling, much more extensive than is generally supposed, that we should leave the great agitating subject of slavery in the hands of those who hold the slaves. They are willing to bear the responsibility, and it is our duty no longer to meddle with an institution which belongs strictly to them, and which they have a constitutional right to maintain. It is not possible that the spirit of crimination and recrimination which has characterized our people for the last few years can much longer exist without bringing about that fearful catastrophe which when I was young it was deemed a sin even to think of, but which has now become so common in the mouths of politicians, — the idea of severing the union of these United States. Such a thought cannot be endured ! "

As events developed, however, and it became manifest that some, at least, of the Southern States had determined, at all hazards, to secede, Mr. Dodge ranged himself on the side of pure Republican principles, and labored for the election of Mr. Lincoln. In September of this year, 1860, at a mass meeting that not only filled the great hall of the Cooper Institute, but overflowed into the adjoining streets, Mr. Dodge seconded the resolutions ratifying the nomination of Mr. E. D. Morgan as governor of New York, and approving the position of the Republican party on national questions. Notwithstanding the steady and hostile drift of public opinion on both sides, Mr. Dodge still hoped some method of pacification could be found. He was prominent and persistent in efforts to this end.

In January, 1861, he became a member of a committee of twenty-five, appointed by the Chamber of Commerce to be the bearers of a memorial having thirty-eight thousand signatures, praying Congress to adopt some measures adequate to the settlement of the national difficulties. It was the voice of the commercial emporium, and it urged the wisdom of tendering to the South the utmost concessions

consistent with honor and principle. In an address at Washington a few days later, Mr. Dodge says of this petition: —

"Among those who signed it were more than twenty thousand business men and firms. The petition was earnest and emphatic. We prayed that Congress would relieve the country from the anxiety and apprehension which pervaded it, and permit business and commerce to resume their accustomed channels. We knew the time had come when patriotic men must act; that commercial and financial ruin was impending. Our petition set forth that in the opinion of the signers the plan embodied in what were called 'The Border State Resolutions' was best calculated to secure the end desired. We thought those resolutions ought to be satisfactory to the reasonable and true men of the South, and ought not to be obnoxious to the prejudices or objections of the people of the Free States. Still we were not strenuous, we were not committed to any particular scheme. All we wished was to secure such action on the part of Congress and the Executive as would satisfy the country, — such action as would give the country peace."

The Committee had a conference with members of Congress from the border States, where a majority of the people were still loyal, and hoping for some compromise; and next the Committee met sixty or seventy of the Republican members of the Senate and the House, and endeavored to impress upon them the importance of early and conciliatory action. At this friendly council Mr. Dodge spoke at length. A Washington paper gives the following report: —

"Mr. William E. Dodge, whose name has been so long and honorably associated with the mercantile fame of New York, said that after coming here the Committee realized that they had undertaken a most difficult and embarrassing office. They had almost felt, in the great variety of opinions expressed, and the slight feeling of unanimity existing here, that their mission was a hopeless one. But when we go back upon the avenues of commerce and

of trade, upon Wall Street and upon 'Change, our fellow-citizens will meet us at every turn with the anxious inquiry, 'What news do you bring us? Is there any hope?' and we fear by our uncertain replies we shall only add to the gloom which already darkens our homes. After a long night's sleepless and intense thought, he had resolved to counsel friends of the Committee to hold a consultation, first with the members of Congress from the border Southern States, to ascertain what they actually want and desire, and next to consult with the Republican members, to discover whether they are willing to meet the border representatives fairly, and to declare that they have done all that can be done. 'We have done so, and we are here to know what response you are willing to make to the forty thousand citizens of New York whom we represent. Some of our friends who have visited Washington have told us that nothing can be done; that the Republican members cannot possibly bend from their position.' He assured them that in the bosom of the signers of that monster petition there existed the highest patriotism, the most devoted love of the Union. It was well known and recognized by every man at the North that if we had only had the proper courage and determination at the head of the Government when the trouble first began, we should not now have to deplore the present calamitous crisis. He illustrated, by a beautiful and striking figure, taken from the burning of a house, the gradual process of secession. First, the people did not believe any State would go. South Carolina went, and people said, 'That will be all;' let her go. Then Georgia, Alabama, and the others followed in rapid succession; and the danger is now that the whole fifteen may also go. So, said the speaker, the edifice — a glorious edifice too — takes fire. Two parties of firemen stand on either side with folded arms and speculate on the probable progress of the flames. One party says, 'Why, it is beginning to catch the shingles; but it won't go any farther.' Soon the roof falls in, and the other party says, 'Why don't you put on the water?' The reply comes back, 'The roof isn't of any account; better let it go: the fire won't go any farther!' And still not a drop of water goes to stay the conflagration. Story after story burns, and the danger is that not even a beam or timber may remain to indicate the spot where the noble edifice stood.

"He referred to the question of tariff, and declared that if all

the fifteen Slave States should go together into a separate confederacy, and open their ports to free trade, a cry would come up from the North and West greater and louder in favor of free trade than ever was raised for a tariff. Meantime, until the laws of trade could adjust themselves, all our vast interests must be completely paralyzed. Shall we, the speaker eloquently asked, stand upon a platform made some time ago in view of facts which then existed, and which have ceased to exist now, or shall we be willing to make an advance, and yield some fair concession without any sacrifice of principle?"

No permanent impression, however, resulted from the labors of this Committee. Events were swiftly passing beyond the control of Congress, conferences, or memorials. The election to the Presidency of a Republican candidate was regarded by the South as a fresh mark of hostility. Every attempt on the part of the North to negotiate or compromise only made the South more confident and aggressive. State after State seceded. Property, forts, and munitions of war belonging to the General Government were defiantly seized. The growing antagonism of long years had reached the last stage of endurance; there was only needed the fatal firing upon Sumter to precipitate the inevitable conflict. And yet before the last hour struck, before every hope of adjustment must be abandoned, one final effort was to be made. In this also Mr. Dodge had a share.

Upon the invitation of the State of Virginia, the Peace Congress, as it was afterwards called, assembled in Washington, February 4, 1861. Twenty-one States were represented, — fourteen Free, and seven Slave. Mr. Dodge was one of the ten commissioners appointed by the Legislature of New York. In accepting the invitation of Virginia, the Free States generally affirmed their desire for an honorable and fraternal solution of the questions at issue, but distinctly declared their unwillingness to accede to the propositions submitted in the call. Some of the States

pronounced in favor of amendments to the Constitution; others held that ample provisions already existed.

The delegates came together with views widely diverse, and at a time when public sentiment was inflamed to a degree that made calm deliberation seem impossible. Washington, where the conference sat, was the very centre of heated discussion. Congress was in session, anxiously debating propositions for compromise and concession. Southern senators and representatives were vacating their seats after making demands or uttering sentiments that could not fail to exasperate the North. A President was about to retire whose weakness had made secession possible, and another stood ready to take the oath of office whose inauguration might be the signal for still fiercer agitation or even immediate outbreak.

During three weeks of often prolonged sessions the Conference with closed doors strove to find some basis of agreement. Mr. Dodge took an active part in the consultations of his own delegation, and at times addressed the Convention itself. He was not only animated with the conservative and conciliatory sentiment still largely prevalent in the North, but he represented the cautious spirit of commerce. He came directly from the chief centre of trade, and spoke for merchants who had vast interests at stake, and were painfully alive to the disastrous consequences involved in civil strife and a divided country; hence his views were chiefly from the commercial standpoint, and his efforts were all for honorable concession and prompt adjustment. In the voting of the New York delegation there were frequent divisions, and Mr. Dodge usually acted with the more conservative minority. In the course of his remarks before the Conference (February 20), he says: —

"In the delegation to which I belong I find many shades of opinion. I respect the views of my brother delegates. It is not for me to assume to sit in judgment upon them. I give each of

them credit for the same honesty and integrity which I claim for myself; and if I happen to differ from them, I hold that such divergence naturally arises from the different paths of life we pursue, and which may lead us to take opposite views of the same subject. The Conference has listened to the arguments of political and professional men; will you now hear a few words from those who have hitherto been silent here, but who have a deep and abiding interest in the happiness and prosperity of the country and in the preservation and perpetuity of the American Union?

"I speak to you as a business man, a merchant of New York. Words cannot describe the stagnation which has now settled down upon the business and commerce of that great city, caused solely by the uncertain condition of the questions we are here endeavoring to settle.

"Had not Divine Providence poured out its blessings upon the West in an abundant harvest, and at the same time opened in foreign lands a new market for that harvest, bringing it through New York in transit, our city would now present the silence of the Sabbath. In Baltimore, Philadelphia, New York, and Boston, merchants are not ordinarily listless and unenterprising. They are accustomed to the bustle, the excitement, the responsibilities of trade. Hitherto they have seen their places of business crowded with buyers. Not infrequently their clerks have had to labor by night to select and send off goods sold during the day. When business is good and driving, wealth and comfort are not only secured to the merchants and dealers in the great cities, but general prosperity is indicated in the districts to which the goods are transmitted. How is it to-day? Go to the vast establishments of these commercial cities. The spring trade should be just commencing. What will you see? The heavy stocks of goods, imported last autumn or laid in from our own manufactories, remain upon the shelves untouched. No customers are there, or the few who do come are there, not as buyers, but as debtors seeking to arrange for extensions. The merchants in despair are poring over their ledgers, checking off the names of insolvent customers; and each day's mail increases the list. Clerks sit round in idleness, reading the newspapers, or thinking of wives and children at home, who if they are discharged will go unclad and hungry. All alike, employers and employed, are looking anxiously — I wish I could say

hopefully — to Congress or to this Conference as the source from which help may come. Tens of thousands of this class all over the country must in some way have relief, or their ruin is inevitable. The same is true of that other class, numerically larger, and certainly not less worthy our regard, — the mechanics and day-laborers, and all dependent upon them. If something is not done to start again the wheels of commerce and trade, what is to become of them? And New England, lately the workshop of the South and the West, and growing rich by the traffic, what is her condition to-day? The noise of the loom, the rattle of the shuttle, have ceased in many of her factories, while others are gradually discharging their operatives and closing their business. No one acquainted with the facts will deny that the whole land is on the eve of a disastrous financial crisis unless we can do something to avert it. What is it that has thus arrested the ordinary movements of commerce? What has driven from the markets of the North customers once so welcome? It is because confidence is lost. The North misunderstands the South; the South misunderstands the North. I am not here to discuss constitutional questions, — that belongs to gentlemen of the legal profession; I am here as a merchant. I venerate the Constitution and its authors as highly as any member present; but I do not venerate it so highly as to induce me to witness the destruction of the Government rather than see the Constitution amended or improved. I know the people of this country. They value the Union; they will make any sacrifice to save it. They will disregard politics and parties, they will cast platforms to the winds, before they will imperil the Union.

"I regret, Mr. President, that the gentlemen composing the committee did not approach these questions more in the manner of business men. We should not have sacrificed our principles, but we should have agreed. We should have brought our minds together as far as we could, — have left open as few questions as possible, and these we should have arranged by mutual concessions. I love my country and its Government; my heart is filled with sorrow at the dangers threatening it. I came here for peace; the country longs for peace; and if the proposed amendments now presented will give us peace, my prayer is that they may be adopted."

These amendments recommended substantially the restoration of the line of the Missouri Compromise, — that no further territory should be acquired except by consent of a majority of senators from the Slave States and a majority from the Free States; that slavery should not be interfered with in any State or Territory where it was established or recognized; that fugitive slaves should be liable to seizure anywhere, and if recapture were prevented by violence, the value of the slave to be paid from the national treasury; and that the foreign slave-trade be forever prohibited.

Although the terms of this proposed settlement did not fully meet Mr. Dodge's approval, he was willing to vote for it, with the hope of escaping what he believed to be immediate and greater evils. Slavery, the root of all the political difficulty, might be removed at some future day without bloodshed and without endangering the Union.

The amendments, however, met no general response. Though so favorable to slavery, they did not satisfy the Border States, much less those which had already seceded. Nor were they acceptable to the North. The Senate would not concur in them, and the House took no conclusive action whatever. The day for reconciliation by resolutions was passed.

During the sessions of the Peace Congress, Mr. and Mrs. Dodge occupied rooms at Willard's Hotel. Their apartment happened to be one of the most desirable in the house. Late one evening the proprietor came and begged them to relinquish their rooms in favor of Mr. Lincoln, who was suddenly expected, having consented, at the entreaty of friends, to enter the city secretly by a night train. This course was deemed indispensable for Mr. Lincoln's safety, as there was reason to believe that the mob in Baltimore was to be incited to violence on his anticipated passage through that city. The next morning, before Mr. Dodge was fully

dressed, the younger son of Mr. Lincoln knocked at the door of the apartment to which they had removed, and said that his father was anxious to have an interview with him. On joining the President-elect, Mr. Dodge found him busy over his inaugural address; but this was at once thrown aside, that inquiries might be made respecting the progress and probable results of the discussions at the Peace Conference, then nearly ready to close its sittings. After a lengthened conversation, as Mr. Dodge arose to go, he said: "Mr. Lincoln, the prayers of many hearts were with you before you started upon this journey, they accompanied you all the way here, and they will follow you as you enter upon your administration." Tears filled Mr. Lincoln's eyes, and grasping both of Mr. Dodge's hands, he replied, with deep emotion, "Thank you, thank you." That evening Mr. Lincoln gave a public and cordial reception to all the delegates of the Conference. In subsequent days he consulted with Mr. Dodge more than once in regard to public affairs.

The last hope of averting the conflict having failed, Mr. Dodge as promptly and strenuously turned to the supreme duty of the hour. The Government must be sustained; the Union must be preserved.

At the tidings of the firing upon Sumter, April 12, which so instantaneously aroused the entire North to a passionate purpose to uphold the national honor, Mr. Dodge's firm was among the first to subscribe to a fund for the Union cause. It also aided in supplying the means for the immediate despatch of the New York Seventh Regiment to protect the city of Washington.

At a meeting of the Chamber of Commerce, held April 19, Mr. Dodge submitted a resolution that "a committee be appointed to receive subscriptions for the benefit of regiments now in preparation for departure to the South." Mr. Dodge was made chairman; and this Committee, a few days later, by authority of the Chamber of Commerce

united with the Union Defence Committee, which was appointed at a mass meeting of citizens April 20.

The City Government, by special ordinance, placed a large sum ($1,000,000) in the hands of this General Committee. In the interest of this organization Mr. Dodge went, early in May, to Philadelphia and Washington. The letter requesting him to undertake this mission states that, —

"The Executive Committee have deemed it an object of importance to communicate confidentially with friends of the country on questions affecting the public welfare, and are desirous to have the advantage of your presence at these cities. The subjects likely to come before you are of a character at once important, pressing, and delicate. No definite instructions can be given in writing. You have been present at the discussions of the Committee in reference to the object of your mission, and are therefore possessed of the general views they entertain, and which are believed to be in accordance with your own. Relying on your intelligence and discretion, the Committee cheerfully commit to your management the questions which may be brought before you."

At Philadelphia he met a special agent, who was in communication with parties at different points. One report mentions indications of a movement in Richmond opposed to the secession leaders and in favor of the Union. Proceeding to Washington, he writes to his wife, May 3, 1861: —

"I have been twenty-four hours coming from Philadelphia, *via* Parrysville and Annapolis, in the Government train, all under martial law. My 'pass' was viséd four times, quite in the European style. This city is full of soldiers at every turn. I am to meet Mr. Lincoln by appointment this afternoon, and have had already to-day a long interview with the Secretary of War."

During the month of May also he attended the eighth anniversary of the American Congregational Union. The absorbing topic of the occasion was the state of the coun-

try, and Mr. Dodge made an earnest and patriotic appeal in support of the Government.

Mr. Dodge was so impressed with the necessity of prompt and adequate efforts on the part of the military authorities that he wrote, May 10, 1861, to the Commander-in-Chief, Major-General Winfield Scott: —

"Permit me to say that I fear we are not sufficiently alive to the extent of the preparations making by the South. Since I had the pleasure of seeing you, one of my partners has returned from New Orleans. He passed through all the States south, and informs me that in every direction troops are moving east. He saw three thousand five hundred leave Mobile in one day, all well armed and equipped, many of them at the expense of the merchants, some of whom had subscribed fifteen thousand dollars each for that purpose. Last week he passed up the river to Memphis. There were six hundred troops on the boat, said to be for operating on Cairo. He remained there for a day, and took another boat, also full of soldiers, who were left twenty miles below Cairo. After landing passengers at that city, the boat proceeded twenty miles farther up the river, and then stopped to put on shore seventy other men, who had been concealed before. My partner is convinced that more men and means are ready at the South than is generally supposed here. One of my sons has also visited New Orleans, Mobile, Montgomery, Savannah, Charleston, and Richmond within a few days, and he believes we are not at all awake to the vast efforts making at the South, and the large number of troops coming east. On my way home from Washington I met several very intelligent gentlemen and ladies, escaping from the South. They all unite in the conviction that there are more soldiers in the field than we have any idea of. This direct testimony from different sources leads me to suggest that as there are so many of our own troops now ready, you would perhaps think best to have them moving forward at once."

Feb. 3, 1862, he wrote to the Secretary of War, Hon. E. M. Stanton: —

"I trust you will appreciate my motives and pardon the liberty I take in calling your attention to the fact that letters received by

late arrivals from my partner in England, and from two valued friends in Paris, all go to show the deep impression existing there of the danger of English and French interference in favor of the South at an early day, and the conviction that nothing can prevent it but some decisive action on the part of the North, — such a manifestation of ability to subdue the South as would result from a victory by sea or land, and such as is expected from our immense forces. I know the difficulties that have prevented the forward movement of our Grand Army. I am not one of the 'On to Richmond' party, nor would I venture to urge a movement in any quarter, but for the fear that delay may induce action by England and France that will render all we have yet done by way of preparation of little value. My correspondent in France, who has done more perhaps than any one abroad to give correct views of our struggle, and who has expended several thousand dollars, sent him by a few of us merchants, in printing and distributing documents, says: 'I repeat the urgent appeal for fortifications at Portland, Boston, New York, and Newport. A French engineer, just returned, has reported to the Government that Newport, R. I., is the most important harbor in the country, and should be the first seized in case of war between France and America;' and he adds: 'If you do not beat the Rebels in some great battle before spring, you may rely on an intervention to open the blockade of the Southern ports.' There is a growing fear among our merchants that unless we move very soon South or West, we shall never have an opportunity; and since the settlement of the 'Trent' affair, our merchants have been afraid to undertake long voyages for their ships, in view of the risk of English interference which will bring on war with that country.

"Excuse this letter, and do not think of me as one of the fault-finders, for I have no sympathy with them."

As troops in increasing numbers were hurried to the seat of war, various forms of effort sprang up for their physical or spiritual welfare. To this work Mr. Dodge gave cordial support. He early assisted in sending religious papers, hymn-books, and other reading to the soldiers. His eldest son, William E. Dodge, Jr., was an active member of the Sanitary Commission, which aimed to supply special wants

of the troops, in camp or on the field, not fully met by the regulations or agencies of the Government. This son also, with two friends, originated and carried out an army allotment system, by which soldiers were enabled to make provision for their families by sending back through official channels a portion of their monthly pay. Mr. Dodge himself was specially associated with the Christian Commission, being chairman of the New York branch. This Commission chiefly sought to care for the moral and religious necessities of the armies, although its delegates and resources were also unceasingly and unstintedly employed in ministering to the sick and wounded. This work was the very embodiment of the teachings of the Gospel. No adequate estimate can ever be formed of the blessings conferred upon the soldiers and sailors and their families by these benevolent agencies, nor the extent and potency of the reflex influence upon the people at large.

CHAPTER VI.

VISIT TO FORTRESS MONROE. — RIOT OF 1863. — ADDRESS AT BALTIMORE.

IN March, 1862, Mr. and Mrs. Dodge visited Fortress Monroe, Va., to see their son, Major Charles C. Dodge (afterwards brigadier-general), who at the time was stationed there with his regiment, the New York Mounted Rifles. Here they witnessed (March 8) the memorable engagement between the Rebel steamer 'Merrimac' and the little 'Monitor,' the first of the now famous revolving-turret vessels of war. A public reception was afterwards given, in the Academy of Music, New York, to the survivors of the officers and crews of the 'Cumberland' and the 'Congress,' two United States frigates sunk in that naval battle. Mr. Dodge gave the parting address to the sailors. He said: —

"I feel a special interest in you all, for we have met before. I saw you the day after the engagement, when you came from your destroyed ships, looking very different from your appearance this evening.

"Never can I forget that Saturday when it was announced that the 'Merrimac' had passed Sewell's Point and was making her way to Newport News. I was with General Wool at his headquarters. Soon the telegraph told that she had engaged the 'Congress,' then the 'Cumberland,' and then that the latter was sinking, with all on board! In less than an hour came the astounding tidings that the 'Congress' had been compelled to surrender! All expected the victorious ironclad would next attack the 'Minnesota,' — another wooden ship, — aground not far distant; but the Rebel steamer moved off, disabled somewhat — as we now know — by your last shots. That evening, when word went round that the 'Monitor'

had arrived, the air rang with shouts, and men who seldom acknowledge Divine interference were saying, 'How providential!'

"Sunday morning early, the 'Merrimac' was seen advancing towards the 'Minnesota,' near which the 'Monitor' had remained all night, and from which she promptly moved out to meet her enemy. Firing began, and for more than an hour the two vessels manœuvred back and forth, pouring their shots into each other as they passed, but with no apparent effect. At last the 'Merrimac' ran directly for the diminutive craft, and drove its ram up on to the 'Monitor's' deck, both vessels in this close position rapidly discharging their guns. It was an exciting moment! Soon the 'Merrimac' backed slowly off, and the report spread that she was sinking! Then from that old fortress what a deafening shout went up! But at last two Confederate gunboats hastened to the disabled ship and towed her away.

"I want to say to these noble men who took part in that engagement, some of you just escaping with your lives as the 'Cumberland' went down: Look at this splendid audience, all gazing upon you and longing to do you honor. Never forget, when again you go to sea in your country's cause, how many thousands are still watching you! Never think you are forgotten; stand by the old flag as you have already done. This naval battle, in which you have shared, will be part of our nation's history, and your gallant conduct will be known all over the world. May every blessing follow you, and may you all at last cast anchor in the haven of eternal rest!"

A few days after the engagement at Hampton Roads the Chamber of Commerce appointed a committee — of which Mr. Dodge was a member — to secure contributions for the immediate construction of ironclads or vessels similar to the 'Monitor,' for the defence of the city and its approaches. Mr. Dodge afterwards became chairman of the Standing Committee of the Chamber on Harbor Defences. In July, 1862, this body also passed resolutions reaffirming its previous expressions of loyalty, and establishing a committee — upon which Mr. Dodge served — to unite with other bodies of citizens in recommending measures

to give increased efficiency to the military and naval power of the Government.

Early in 1863 there were indications of popular impatience and discouragement respecting the conduct and prospects of the war, and many felt that serious mistakes had been made. Gold and exchange had risen to an unprecedented figure. Fears were entertained that the Government could not obtain means to meet its enormous daily expenses. At the commercial centres demoralization was evident. Secret or open enemies in many places at the North were crying out that the struggle was a failure.

Loyal men saw the need of fresh exertion and a renewed appeal to the patriotism of the people at large. A Loyal National League was formed, with a council of twenty-five members, Mr. Dodge being one. The object of the organization was to unite loyal men of every class. Its pledge demanded "unconditional loyalty to the Government; unwavering support in efforts to suppress the rebellion and maintain unimpaired the national unity, both in principle and territorial boundary." Associate leagues were to be organized in every ward of the city, and throughout the State and country. A great gathering was held at the Cooper Union, March 20, and a few days afterwards an open-air meeting on Union Square, where Mr. Dodge presided at one of the stands. Subsequently he became a member of the Union League Club, which originated at nearly the same date as the Loyal National League, and advocated the same patriotic principles, but with the more distinct purpose of influencing the higher social circles. It also rendered effective service in the enlistment of troops, in directing and elevating public sentiment on the issues of the war, and in strengthening by other means the hands of the Government.

In July of this year (1863), and while almost the entire body of city militia and United States troops ordinarily in the vicinity were at the seat of war, serious riots

occurred in New York. The alleged cause was opposition to the draft; but the violence was chiefly directed against the colored population, many of whom were killed, and a large number wounded. Several private dwellings were pillaged, a Colored Orphan Asylum was destroyed, and some prominent buildings and newspaper offices were threatened.

Upon the first outbreak, a meeting of citizens was gathered in front of the Sub-Treasury steps on Wall Street. Mr. Dodge was one of the speakers, and urged the necessity of prompt and severe measures of repression. His remarks were published in the papers; and attracting the attention of leaders of the mob, there were heard intimations that the warehouse in Cliff Street would be attacked, and also his residence on Murray Hill, as well as his country house at Tarrytown, where a large body of Irish were in close sympathy with the rioters in the city.

The vigorous action of the authorities, reinforced by the personal efforts of the best class of citizens, finally quelled the disturbance. It was, however, skilfully planned, and formed no doubt part of a larger scheme to check enlistments, produce extensive damage, and increase popular discontent with the progress of the war.

In February of this year Mr. Dodge assisted the venerable General Winfield Scott in presiding at a meeting in the New York Academy of Music in behalf of the Christian Commission.

The year following (1864) the Society held a similar meeting; but it occurred just as tidings were coming of the battles then being fought in rapid succession in the Wilderness during General Grant's advance upon Richmond. The occasion filled the Academy with a vast audience. In his opening address as chairman, Mr. Dodge was deeply moved. He said: —

"We are met under circumstances few anticipated. Probably thousands of our fellow-citizens are to-night bleeding and dying,

— our fathers, our brothers, our friends, who have gone out in our stead to breast this terrible rebellion! Ah! go to your own home! See that beloved one on a bed of sickness and anguish! See how love, tender, compassionate love, watches every symptom; how the physician comes and goes; how everything is done to bring relief! Multiply that loved one by all that are in this house; then multiply it again ten times over. They are not lying in that comfortable room, on that soft bed, nursed by the tenderest care. They are out on the field; they are down along the road-side; they are away in the woods. They are alone, striving to stanch their own wounds; thirsting; looking, calling for help, — dying for us! And now we are here to-night, in the midst of our own comforts and blessings, to ask what we can do for these noble, suffering men."

Early in the history of the war Mr. Dodge was actively engaged in arming the Union men of western Virginia. In 1864, at a meeting of citizens, he was placed upon a committee to solicit and transmit assistance to the destitute Unionists of East Tennessee, who had exhibited heroic courage and loyalty in the midst of extraordinary sacrifices. Mr. Dodge never lost his interest in these brave and patient people. Their college at Maryville was resuscitated after the war, partly by his aid; and it continued to receive his constant sympathy while he lived, and in his will he left it a liberal bequest.

During this year also (1864) he united with a few other patriotic citizens in sending copies of the "Rebellion Record" to certain of the public libraries in Europe, and to influential men in England and on the Continent who had given expression to their interest in the national struggle. It was believed that these volumes — consisting solely of documentary evidence, from all sources, both Northern and Southern — would prove valuable to future historians, and would aid candid minds in reaching just conclusions upon the issues involved.

In the beginning of 1865 a Presbyterian church in Balti-

more found itself seriously embarrassed by debt. Many of the members had suffered from the interruption of trade with the South, and others had withdrawn on account of the stanch and outspoken loyalty of the pastor. A course of popular lectures was undertaken to remove the debt, and Mr. Dodge was urged to become one of the speakers. His prominence in business and religious circles, and his vigorous support of the Government, would, it was thought, not only be of service to the immediate object, but also help to strengthen the growth of Union sentiment in a city which had manifested marked sympathy for secession. Mr. Dodge consented, although at the time, in addition to his ordinary cares, always numerous and pressing, he was in the midst of a wearisome contest for his seat in the House of Representatives. He took for his subject "The Influence of the War upon our National Prosperity." A few extracts will indicate still more clearly his position in regard to the great struggle, and also the comprehensiveness and accuracy of his views respecting its results. He first congratulated his hearers that they were assembled in the *free* city of Baltimore, and that Maryland was now forever delivered from the curse of slavery. He then proceeds: —

"Until this war began, I never was known as an Abolitionist. I was not indifferent to the evils of human bondage; but I had early identified myself with the Colonization movement, and I also felt it to be the duty of the North sacredly to maintain the constitutional rights of the South. It was with these sentiments I went, in January, 1861, to Washington as one of the delegates of the New York Chamber of Commerce, and labored there to save the country from disunion. With the same feelings I entered upon my duties in the Peace Convention. I urged upon that body the necessity, if we would have peace and unity, of securing to the South all its constitutional guarantees; and I urged upon Southern members their obligation to yield to the great public sentiment of the country and of the world, and agree that slavery should be held within the

bounds named in the Constitution. But all such efforts failed. The conflict was precipitated. The Constitution was trampled under foot. War, with all its unspeakable miseries, was chosen by the South.

"I have never ceased to feel that the hand of Providence was in all this, that while individuals were none the less guilty, the same wonderful Power that can bring light out of darkness and make the wrath of man to praise him, would bring out of this evil great and ultimate good. Nor, when we speak of material prosperity, do we forget for one moment the blood, the tears, this war has cost. More than two hundred and fifty thousand brave men have gone out from among us and met a cruel death, to preserve our inestimable liberties and hand them down to posterity. Let us ever cherish their memory, and feel that, under God, we owe to them all we have gained.

"At the first outbreak of the war many true lovers of their country doubted whether the means necessary to carry it on could possibly be provided; and when the Government decided to issue a national currency — the representative of coin, and a legal tender for past and future debts — it was an untried experiment. Its expediency was questioned. Many denounced the measure, and bespoke for it certain failure. If you go back to the winter of 1862–63 you will recollect the general depression over the land. There was want of public confidence, doubt of our ability to continue the war; and the deep dark cloud upon our finances did not give way until the amount of currency thrown into the volume of circulation had begun to be felt in the increase of business. The Government well knew that the prices of material for the war would be enhanced and the debt swollen; but they saw that if the heart of the nation — the great manufacturing, commercial, and agricultural interests — were depressed, the struggle could not be maintained. The impetus given to trade helped the Government to sell its bonds. The wisdom of its policy was vindicated.

"Let me call your attention to a remarkable interposition of Providence. The crops in 1861, 1862, and 1863, particularly in the West, were unusually abundant, and at the same time the crops in England and on the Continent were below an average. For ten years previous two thirds of our exports consisted of cotton; but this was now entirely out of our hands. How could the amazing

deficiency be met? A drought in England and Europe in 1861 and 1862 opened foreign ports to receive in those two years a value of over two hundred millions of the products of our soil. The balance of trade was turned in our favor, and in those years England sent us more than sixty millions of gold. And look at the variety of these exports! To mention a single instance: The firm with which I am connected in Liverpool have within the last three years received and paid over to a house in New York more than eight hundred thousand dollars for sewing-machines sold for one Company. The amount for 'Yankee clocks' has not been quite as much, but it has been very large; they are ticking all over England.

"But there are those who still continue to prophesy ruin. They look around, and are angry because the country refuses to be ruined. See what great interests have received a stimulus from the war. Look, for example, at the marvellous development of our mineral productions during the past four years. Our coal, iron, gold, silver, lead, copper, and zinc mines have attracted attention never before known, and millions have been invested in working them. Our coal and iron industries are taking a position that will soon make us independent of England. Mining and other companies and undertakings are projected constantly, and the people have the money to take hold of them. Our gigantic war debt swells up its vast proportions; and yet, by the blessing of God upon our land, how easily we handle and carry it! When General Jackson, as President, vetoed the old United States Bank, the whole country stood aghast at the prospect of twenty millions being withdrawn from circulation. Now we take a loan of five hundred millions in a few weeks, — three millions a day of voluntary subscription to Government securities; and not by the wealthiest class, nor mainly by banks and insurance companies, but by the people, — two thousand applications daily, in sums less than a hundred dollars! Every man who invests his money in this way takes hold of the Government, and he is going to hold on. And still those who all through the war were saying, 'We cannot get the men! we cannot get the money!' are crying out, 'We can never pay the interest on our great debt!'

"The kind Providence who has been watching over us and preparing us for this crisis, schooling us in the art of agriculture until

the fields almost plough and plant themselves and gather their own crops, — the same beneficent Hand has supplied us with these untold deposits of gold and silver, and the production of gold to-day is reduced to a science. There is no more shaking out of gold-dust by a rude 'pan.' Quartz-crushing mills, with immense stone buildings and costly machinery, are in use; and though at present this machinery must be carried long distances by teams, we shall see in less than ten years railroads ascending the slopes of those mountains, and passing from here to San Francisco right alongside of the gold and silver mines, and those dreary wastes will be dotted with villages and towns. Another as remarkable evidence of providential care is to be found in the wealth which has suddenly sprung up from the bowels of the earth, where it has apparently been kept for ages to meet this crisis. Already petroleum forms a large item in our exports, and bids fair to become one of the prominent interests of the land.

"What has been the effect of the war upon our transportation system? In importance railroads stand next to agriculture. Take the actual increase of tonnage on the Erie Canal and the three leading railways, the Erie, the New York Central, and the Pennsylvania. We shall find, in four years up to 1863, an advance of nearly fifty per cent. The passenger traffic on most of our railroads has also been beyond all precedent. The statistics of trade centring at Chicago alone would show a rate of progress singularly instructive. Or see what emigration has done for us since the war began, — eight hundred thousand foreigners have come to our shores.

"These years have also brought to the people, as a mass, a large degree of prosperity. They are generally out of debt. This has extended to institutions. Hundreds of churches, burdened with debt when the war began, are free to-day. The amount of endowments to public and literary institutions of various kinds has been unequalled in our history. Our missionary boards, for which so many trembled, never before received such liberal donations. Recall also the millions expended through the Sanitary and the Christian Commissions, and the generous provision for the families of the soldiers.

"Yet some insist we are to have a great revulsion. I do not believe it. A year ago gold was 280. To-day it is 180. With

the continuance of military success it will gradually decline, and the prices of labor and products will also decline. We cannot at once return to a specie basis; but when the war ceases, as it soon will, we shall do as we have done before, — adjust ourselves to the exigencies of the times. As soon as it can be shown that we can pay the interest on our debt, every man will want to keep his Government bonds, and our friends across the water will also be anxious to obtain them. Then the currency will slowly be absorbed and become part of our bonded debt, and in time all the Government indebtedness will be in the form of bonds. Our State and national banks will fill up the vacuum of circulation, and we shall return to specie payments.

"Many who hear me will live to see the trade of the far East coming to our Western coast. Lines of steamers will make their regular trips to Japan, China, and India, and their cargoes will cross our entire continent by rail, instead of going around the capes.

"The influence of the war, moreover, will advance the material interests of the South more decidedly than those of the North. The South will become equal to and greater than before, enjoying a prosperity it could never have attained under slavery. The masses there cannot but be stimulated by contact with the enterprise of the East and the North, which will now be attracted to the South. Schools, churches, newspapers, and books, will be more abundant. The children of the poor will be educated, the people will be elevated, and the negroes be taught to read and made more capable of intelligent labor. Manufactories will spring up, and a general and unprecedented prosperity gradually be enjoyed.

"With the blessing of God upon our regenerated and united country, we may anticipate that the year 1885 shall find us with a population of sixty millions, stretching in unbroken lines from the Atlantic to the Pacific."

Mr. Dodge was himself permitted to see the fulfilment of some of these prophecies, and to have a personal part in carrying them out.

This address was published at the request of the church in Baltimore, and found its way into the hands of influential men in this country and abroad. Mr. Dodge received

letters of thanks from many sources for his timely, conclusive, and patriotic presentation of facts.

The pastor of the church where it was delivered, the Rev. H. Dunning, writes, March 13, 1865: —

"It was a very decided success in both the number and character of the audience, which was composed to a large extent of men prominent in our mercantile community, and distinguished for their unshaken loyalty during all our severe trials.

"It was a success also in matter and manner. Of this I have heard but one sentiment expressed. You have shown us the broad basis on which God has planted this nation in its struggle for life and liberty, and you have done much to strengthen those who have stood by our cause in its darkest hours. One of my members, who faced the fury of the mob on the 19th of April, 1861, interposing himself between them and the Massachusetts soldiers, said to me to-day: 'I have not felt so strong since the Rebellion broke out as since hearing that speech.'"

In December, 1864, Mr. Dodge served upon a general committee to provide a testimonial for Admiral Farragut. In the following March (1865) he assisted in the arrangements for a celebration of the victories of the Federal forces, and a few weeks later in a commemoration of the final triumph of the Union cause.

Immediately after the assassination of President Lincoln he united with a number of prominent citizens in sending an address of encouragement to Mr. Andrew Johnson, called to office under such startling circumstances. He was one of the delegation of the Chamber of Commerce at the funeral of the martyred President, and subsequently acted upon a committee to erect a statue to his memory.

In October, 1865, he addressed a meeting in Chicago in behalf of the American Union Commission, an organization for the relief of suffering in the South. In his remarks he says: —

"The North has been blessed with a bountiful harvest. It has been saved from the desolation which has swept over the South.

We must no longer regard the people of that section as enemies. God has given the North power to make them friends. We rejoice in the recent triumph of our arms because it has given us a Union. But what is a union without friendship? Whether friends or enemies, when we see the people of the South starving, we must send them help from our overflowing granaries. Thousands of intelligent men there were, in heart true to the Union. Yet all now share the common need. In one day a single blast obliterated the entire Confederate currency; and with what else could they purchase bread? The object of this commission is not to pauperize the South, but to render judicious aid. We want to see them independent and self-sustaining, mingling with the North as they have never yet done. Accept the South as it is. Take their repentance as it is presented. State after State has formally acknowledged that slavery is dead, and they want no more of it. Let us help also to alleviate their intellectual destitution. The Press and the school-teacher must go there. Intelligence must increase, and the whole people be made one with the North. Let us deal with them in a Christian spirit, and God's blessing will crown the effort."

In November, 1865, he took part in the preparations for a public reception to General Grant. He also presided at a Republican ratification meeting in Cooper Union Hall, where addresses were made by General Kilpatrick, Horace Greeley, Daniel S. Dickinson, and others. The next year he delivered at the same place an address of welcome to loyal delegates from the South. In the course of his remarks on that occasion he says: —

"You may have felt at times that we of the North were not sympathizing with you in the terrible struggles through which you have passed, not only during the war, but worse perhaps since it ended. But we have not forgotten you. Nor have we lost our love for our common country. We want a union that shall be permanent; no hasty union without conditions from those who have striven to destroy our liberties. Four millions of lately enslaved men stand in new relations. The war, the act of emancipation, the amendments to the Constitution, have elevated them

to be citizens. We insist that they shall have an opportunity to rise to the full privileges of citizenship. We are glad to have you who come from the South pass through the land and see for yourselves that the Republican party is still alive, that it is undiminished in numbers, honor, and influence."

The Union League Club of New York gave to General Grant (December, 1868) a dinner, at which Mr. Dodge responded to the toast, "The Congress of the United States the Guardian of the People's Rights." In his remarks here, as elsewhere, he does not fail to recognize the Divine ordering of events. It was almost the unconscious expression of his habitual frame of mind. He said: —

"It is instructive to look back and mark the Providence of God, which not only guided in the establishment of our republican form of government, but has so manifestly watched over it ever since. It was adapted to our wants when we were just emerging from Colonial dependence, and it is found equally efficient now that we have three times the number of States, and four times as many Representatives. The wise adjustment of responsibility between the legislative, executive, and judicial departments, provided for in the Constitution, has continued to work harmoniously and to meet every emergency. Although we have seen that a President, in striving to enforce his own views, can temporarily embarrass the proper functions of Congress, yet the people, in whom is vested the final appeal, can place, and have placed, through their chosen Representatives, a solemn veto upon such attempts."

Mr. Dodge took part in the movement which gave General Grant his first nomination to the Presidency; and at a public meeting of merchants, bankers, and business men, held at Cooper Institute, April 17, 1872, to recommend General Grant's renomination, Mr. Dodge was called to the chair. In his opening address he says: —

"We are assembled frankly to express our impressions in regard to the manner in which General Grant has fulfilled the expectations of the party which elected him to his high office. In com-

mon with many others, I confess I had apprehensions that his previous training might not have fitted him for the responsibilities of a position to which he was elevated on account of his success in leading our armies to victory. The result of his administration for three years has dissipated my fears. When has our country, as a whole, experienced more general prosperity? When has our national credit, at home and abroad, stood higher? When have our laboring-classes been more widely employed or better paid? The heavy burden of taxation, made necessary by the war, has been steadily lessened, and our stupendous debt itself reduced, to the astonishment of the nations of Europe. It could not have been anticipated that the great social and political changes following the war would be adjusted without trouble and friction at the South. That there has been more or less cause for complaint, we do not deny. Yet the difficulties have mainly been the natural result of this transition state, and President Grant should no more be held accountable than the whole Republican party; nor should they be made responsible for the adventurers who went to the South to profit by the chaos there, and who in many cases, under the guise of Republicans, misled the freedmen for the purpose of carrying out their own personal ends. It was only natural that men just emancipated should seek the counsel and leadership of others than those who had held them in bondage; nor could it be expected that they should at once be able to discern the true character and aims of the unscrupulous men who were seeking to lead them astray. I have recently returned from an extended tour in the South, where I found the leading men watching with intense interest the progress of the Presidential campaign at the North. They remember that the Democrats here, with some noble exceptions, were opposed to the war, and in Congress and out, during all its continuance, predicted and desired its failure. These men at the South are now hoping for Democratic success, expecting in that event that in some way — they do not exactly see how — the freedmen are to be made political slaves, and their influence in a large measure be destroyed."

Garbled accounts of this portion of his speech were published, and found their way into the columns of Southern papers. Mr. Dodge was charged with asserting that

the people of the South "were seeking to re-enslave the negroes." Some severe criticism appeared, and several friends in the South wrote to inquire if these were his sentiments. His reply was also soon published in the Southern papers, and the misconception corrected. Mr. Dodge's cordial attitude towards the South was fully recognized, as well as "his desire to remove all distrust and antagonism between the two sections of the common country." His gifts to various objects in the South, together with his large investments there, were also cited as evidence of his confidence and good-will.

In 1872 he was chosen delegate from the Sixth District of New York city to the National Republican Convention at Philadelphia.

From that city he writes to his wife, June 5: —

"The delegates are singularly fine-looking men. No convention ever had fewer office-holders. There are a number of colored delegates from the South. To-day, after we had been listening for several hours to splendid addresses from some of the best speakers in the country, there was a general desire to hear from the colored members, and three of them were called out, and made remarkable speeches on the spur of the moment. To-morrow we shall nominate Grant by acclamation."

Mr. Dodge was also made, at the general election in November, 1872, one of the electors of the State of New York for president and vice-president, and at the assembling of the Electoral College he cast his vote for Grant and Wilson.

Just on the eve of the Presidential election of 1876, in which the Democratic party was defeated, Mr. Dodge presided at a large political gathering and gave expression to the fears of many business men at the possibility of the government passing into the hands of those who were the enemies of their country during the war, and who would now attempt to evade the recent amendments, increase the issue of paper-money, and delay the resumption of

specie-payment. Mr. Tilden was a good governor, but he could not, if President, resist the demands of a "solid South," backed by its friends at the North; and the result would be that "after all our expenditures of life and treasure, we should be the divided, and not the United, States."

During Mr. Dodge's term in Congress his relations with Mr. Garfield were most pleasant and intimate. In 1880, when Mr. Garfield was elected, Mr. Dodge wrote him:

"NEW YORK, Nov. 5, 1880.

"MY DEAR GENERAL GARFIELD, — I desire to unite with multitudes who will send their congratulations. I have watched the progress of the canvass with intense interest and daily prayer. I am confident more prayer has been offered for your success than in any recent election, and I desire to bless God that he has, by such a large and decided majority, given us a President who, I know, will satisfy the best portion of the nation, and will do all that can be consistently done to restore the South to its proper position. I am quite sure we shall never see a 'solid South' again. May God bless you and give you all necessary strength to do (as I know you will wish to do) just what will best promote the true interests of all parts of the country."

In November, 1882, Mr. Dodge spent an active day in New Jersey making addresses in three neighboring towns to urge upon the friends of temperance the wisdom of not attempting to run a separate ticket in the canvass of that year. He believed such a course often defeated the very object most desired by Prohibitionists.

Mr. Dodge was a large importer during almost his entire mercantile life, yet he was a warm advocate of protection. He looked upon the diversified industries of the country as one of the chief causes of its prosperity. While entertaining broad views of the mutual dependence and obligation of nations, he held it to be the first duty of Americans to develop the varied and marvellous resources of their own vast territory; to encourage home manufactories until they

could successfully compete with the products of low-priced labor abroad; and to build up a strong, happy, and united people by direct and extensive businesss relations among all the States of the Union. Just a week before he died he addressed a meeting at the Cooper Institute of the opponents of Free-Trade. Many prominent merchants were present, and also a large number of skilled mechanics. Among other things, Mr. Dodge spoke of the contrast in wages and comforts of the workmen at two great iron centres with which he was personally familiar, — one a district in South Wales, the other in Pennsylvania. He also deprecated any attempt to create antagonism between capital and labor: —

"It is time, fellow-citizens, that all who believe in the support of our own manufactories and in sustaining the laboring interests of this country should let the country know what they advocate and what they intend to do. One of the greatest dangers of the present day is the fact that the working-classes throughout the land are made to believe that capital is oppressing them and standing in the way of their advancement. The truth is, that in this country capital is the best friend of labor."

On this occasion Mr. Dodge assisted, in the duties of presiding officer, his friend of many years, the venerable Peter Cooper, whose familiar and beloved face was also so soon to be seen no more in the great gatherings of the people.

CHAPTER VII.

CONGRESSIONAL LIFE.

THE first intimation that he was to be nominated for Congress came to Mr. Dodge while attending the annual missionary meeting of the American Board, held that year at Worcester, Mass. The letter, dated New York, Oct. 6, 1864, says: —

"Your fellow-citizens of the Eighth Congressional District believe that you are the only man in it who can carry the district in the interests of good government and union. On this account we have made bold, against your knowledge and wishes, to use your name. It has been received in every quarter with the highest commendation."

The country at this time was profoundly stirred by the issues of the impending Presidential contest. Upon the re-election of Mr. Lincoln hung the question whether the war should be prosecuted with unabated vigor, and until rebellion should lay down its arms. All through the previous summer general doubt and depression had prevailed; but now loyal hearts everywhere were filled with fresh courage by brilliant Union victories at Chattanooga, Atlanta, Petersburg, and in the Shenandoah valley, and with Republican success in the early fall elections of Vermont, Maine, Pennsylvania, Ohio, and Indiana.

The city of New York, always a Democratic stronghold, contained throughout the war a vast body of voters opposed to the Government. The platform adopted at the Democratic Convention of that year had denounced the war as a failure, and demanded cessation of hostilities and

the calling of a convention of all the States, or "other peaceable means to restore tranquillity." At the same time the acts of Mr. Lincoln's Administration were declared to be subversive of the Constitution, a usurpation of the rights of citizens, and antagonistic to the interests of the country. Mr. James Brooks, the principal opponent of Mr. Dodge, was a prominent leader of the Democratic party in Congress and out. He now held the seat, and had been successful at three previous elections. He was supported by a large and often unscrupulous constituency, knew all the arts of an experienced politician, and exerted a wide influence over certain classes through his own newspaper, "The New York Evening Express." He was a recognized "champion of the rights of the South."

To defeat such a candidate seemed hopeless; but it would be an additional Union victory, and the loyal elements in the district, laying aside other differences, combined to name Mr. Dodge.

He thus received the nomination of the Regular Union Association, the Citizens' Organization, and the War Democratic General Committee; afterwards also that of a smaller faction, which at first had proposed a candidate from one of the United States Government offices in the city. At the same time there was a prospect that the usual Democratic vote might be divided by the attempt of Tammany Hall to elect a nominee of its own.

Mr. Dodge replied as follows to the official announcement of his nomination: —

"New York, Oct. 14, 1864.

"Gentlemen, — Your note of this date, informing me of the honor done me by the Union Convention in nominating me as their candidate for Congress, is received. You truly state that the position was neither sought nor desired by me. It is a grateful and unexpected tribute of confidence from my friends and neighbors. Did I consult those dictates of personal comfort and private interest which you seem to think should be disregarded at this time, I should refuse the nomination; but when so many are perilling

their lives for our common cause, I have not the courage to refuse any duty, however laborious, to which I may be called. If my fellow-citizens deem that my voice and influence in the National Congress can contribute to the support of that Government and Union by which alone our existence is made sure, that influence, whatever it may be, shall not be withheld. I should at least hope to serve somewhat the commercial interests of the city with which I have been so long identified."

One or two extracts from resolutions passed at political meetings in the district will exhibit the loyal sentiment prevailing at the time.

At a public meeting of the 18th Ward Union Association it was —

"Resolved, that in the pending canvass the Unionists of New York are not contending for a partisan triumph; but coming, as they do, from every political organization of the past, they are determined to avail themselves of all the opportunities of the present to preserve the free principles of our Constitution and to advance the cause of good government in city, State, and nation.

"Resolved, that in times like these, when the soldier and the statesman are struggling to perpetuate those liberties of which the blood and brain of our revolutionary fathers was the price, we ought to send to the Capitol of the United States such men as sat in the Continental Congress in the era of 1776. The people of the Eighth District have found a man of this type in the incorruptible merchant, the honorable, able, and accomplished citizen, William E. Dodge."

Less fervid and personal, but equally characteristic of the patriotic sentiments of the day, were the resolutions offered by Mr. Samuel B. Ruggles at a general meeting of the citizens of the district, called to ratify the nomination of Mr. Dodge.

A few vigorous paragraphs condensed the special constitutional questions then before the country, insisting that —

"The one transcendent issue was the preservation of the National Government; that the Constitution contained no reserved

rights to separate States, by which, at their own discretion, they could impair the powers invested in the General Government; that the Union was in no sense a mere compact, but an irrevocable act of the whole people, by which a National, and not a Federal, Union was created; and that the existing insurrection was open treason against legitimate authority, and must be suppressed at any cost."

The Eighth Congressional District included that part of the city east of Fifth Avenue and between Fourteenth and Forty-second Streets. A large number of leading citizens resided within these limits, and the names of most of them appear in a printed appeal to the voters of the wards comprising the district. It reads as follows: —

"This nomination, entirely unsought by Mr. Dodge, and only accepted by him from a sense of duty, will at once commend itself to every loyal man who desires to see our city represented in Congress by one in every way qualified for the position. For the last thirty years he has been known as one of the most prominent merchants of our city, and as such has been identified with its growth and commercial prosperity, and has ever been foremost in its enterprises of public benevolence and improvement."

The election took place within a few days. Returns brought to police headquarters declared Mr. Dodge to have received a majority of more than seven hundred votes. The reports of the Associated Press gave Mr. Brooks a majority of about a hundred and fifty. The total vote of the district was twenty-two thousand. Investigation brought to light "gross irregularities and frauds."

Friends in the city and elsewhere continued to urge Mr. Dodge to contest the election; and he finally consented, although his decision might have been different, had he known beforehand the wearisome and offensive experiences involved.

Mr. Dodge had for his attorney Mr. William Walter Phelps, afterwards himself member of Congress, and

United States Minister to Austria. The evidence on the part of Mr. Dodge filled a volume of over five hundred pages, charging conspiracy to secure, by any means, the return of the Democratic nominee, and showing that the voting population of the district had been mysteriously increased by several thousands, all of one political faith; that soldiers' votes were forged and accepted, and the votes of non-residents counted, while those of soldiers and others, legally qualified, were rejected; that in some cases, with fraudulent intent, books of registry were made defective; inspectors acted without warrant; canvassers sent in false returns; and bribes, threats, and intimidation were employed.

The taking of testimony before the Court consumed nearly six weeks of the spring of 1865. At the opening of Congress the following autumn, Mr. Dodge's memorial, claiming the seat, was presented, and the papers referred to the Committee of Elections.

The sitting member used every device to delay action, especially by withholding his own evidence. When finally forced to print, he also brought in a document of some five hundred pages.

The hearing before the Committee occupied many days; and when the contest at last reached the House, two months elapsed before the decision was made.

Mr. Dodge, as contestant, was accorded the privilege at one of the sessions of being heard in his own behalf. Mr. Brooks, still having the rights of a regular member, took an active part in the entire discussion. He was, moreover, a man of plausible address, skilled in the use of parliamentary expedients, and had the strength of his party behind him. At the organization of the House when this Congress assembled he was the only Democratic candidate for Speaker.

Mr. Brooks formulated numerous charges, but failed to produce satisfactory proof. He dwelt repeatedly upon the

wealth of the contestant, and accused him of using it to secure votes.

The chairman of the Committee of Elections, the Hon. Henry L. Dawes, of Massachusetts, in presenting a report of the case and announcing the decision of a majority of the Committee in favor of Mr. Dodge, declared this charge of bribery was not sustained "by one scintilla of evidence; that the most diligent search of nine hundred pages of printed matter failed to reveal a single particle of testimony that any money whatever had been used for any corrupt or unlawful purpose."

An indignant protest also came from one of the members from New York, the Hon. Henry J. Raymond, editor of the "New York Times:" —

"I venture to say there is not a man in New York or in the United States who knows the contestant that will for one moment pretend or suspect his possession of large wealth is to be weighed against him in this or any other scale. It has all been acquired honorably, justly, fairly, without wronging any man. After acquiring wealth in this manner it is to his honor, and something to be said rather in his praise than against him, that he still has it, and something still more to his praise and honor that he has expended it as liberally and nobly and honorably as he has acquired it. There is not a man familiar with the charities of New York, or the charities outside of New York which seek that city as the field of operations for the recruital of their resources, who does not know that the contestant in this case is the first man to whom they all go, and the man from whom they come with the largest contributions."

At the session of April 6, 1866, the resolution was passed declaring Mr. Dodge entitled to the seat, and he was at once duly qualified.

With characteristic thoughtfulness, he had a letter on the table describing to his wife the progress of the final debate, and he leaves it open to add a hurried line announcing the result: —

"Five o'clock. — I have just been sworn in — 72 to 52. All right."

Congratulations flowed in from every quarter. Mr. Jonathan Sturges writes, New York, April 7: —

"I congratulate you that your rights have been assured to you by Congress, and I congratulate New York that she has a *representative*."

Mr. Elliot C. Cowdin: —

"I congratulate you on the final result of your well-fought battle. Few would have had the patience to follow up the contest with such energy."

Mr. James Brown, in a long letter upon the condition of political parties, says: —

"You take your seat and will record your votes at about as anxious a period in the history of the country as it has ever seen."

A leading religious paper of Philadelphia, "The Presbyterian," in an editorial, April 12, 1866, refers to Mr. Dodge's success in these terms: —

"It gives us uncommon pleasure to announce the admission to the lower House of Congress of a citizen so eminently fitted to bear the responsibilities and perform the duties of a legislator as Mr. William E. Dodge, of New York. It is one of the most cheering results of the great and bloody revolution through which we have passed that the people have to so great an extent become convinced of the vital necessity of sending a better class of men to represent them in Congress and at their State capitals, and that men of this class have been found willing to go. The high character of the Thirty-ninth Congress has been a matter of frequent remark. We believe that even among his noble-minded associates of the House of Representatives, Mr. Dodge's piety, probity, business capacity, largeness of views, and liberality in action will make him eminent. In the vain but brutal assaults made upon him during the debate preceding his admission, he was already recognized as in some sense representing the religious sentiment of the

community. We do not ask a safer, truer standard-bearer. We congratulate New York that she has, in the person of Mr. Dodge, secured one of the best men every way, the country over, as a representative."

The discussions and decisions of the Thirty-ninth Congress occupy a memorable place in the history of the country. Since the adjournment of the preceding Congress events of the gravest moment had transpired. Abraham Lincoln had been slain by the hand of an assassin. Andrew Johnson had become President. Under his official direction the work of reconstruction had advanced along lines involving profound principles and far-reaching consequences. Not only were these acts of the Executive to be now ratified or condemned, but the whole vast and perplexing problem of pacification — the restoration of civil government in the Southern States, their representation in Congress, the condition and rights of the freedmen, with questions of financial, commercial, and international bearing — pressed for settlement.

The deliberations were protracted and exhaustive. The conclusions reached have not perhaps been fully justified by subsequent events; but in honest endeavors to grapple with and solve difficulties of extraordinary novelty and magnitude at a period of intense national excitement, the records of this Congress bear evidence of rare nobility of purpose, unswerving patriotism, and, in a large degree, freedom from motives purely sectional and partisan.

Mr. Schuyler Colfax, Speaker of the House, in closing its sessions, expressed his conviction that —

"The Thirty-ninth Congress had proved itself more faithful to human progress and liberty than any of its predecessors. The outraged and oppressed found in these congressional halls champions and friends. Its key-note of policy was protection to the down-trodden. It lifted the slave, whom the nation had freed, to the full stature of manhood."

Mr. Dodge entered upon these discussions with the liveliest sympathy, and also with intelligent and independent views, born of long observation of the general progress of the nation and special familiarity with recent events. One of his colleagues, — the Hon. Josiah B. Grinnell, member from Iowa, — writing of Mr. Dodge at this time, says:

"Years are often required to become versed in congressional rules, routine of business, and parliamentary arts. Mr. Dodge's wide knowledge of men and experience in public matters spared him from blunders. He set about his work with the directness of his nature, and an intensity of conviction that evinced the man of mark. His political opinions were not always in accord with the dominant majority. For thirty years a man of affairs, identified with commerce, a leader in a great metropolis of trade, merged in financial operations, associated with men of the largest means and influence, he could not be a strict adherent or follow the dictates of party without relation to the credit of the country and the reconstruction schemes then on trial. This was one of the most brilliant eras of our political history. Of his colleagues who afterwards served in the United States Senate I recall Boutwell and Dawes, of Massachusetts; Morrill, of Vermont; Patterson and Rollins, of New Hampshire; Blaine, of Maine; Conkling, of New York; Garfield, of Ohio; Allison and Wilson, of Iowa; Cullom, of Illinois; Ferry, of Michigan; Sawyer, of Wisconsin; and Windom, of Minnesota.

"Eminent since then in diplomatic services have been Washbourne, Kasson, Bingham, and Schenck. Banks and Rice, of Massachusetts, and Perham, of Maine, are remembered as Ex-Governors. Randall, of Pennsylvania, and Kerr, of Indiana, have since been Speakers of the House. Thaddeus Stevens, the great commoner, had won his laurels as the leader in many a Congress. Hayes, of Ohio, and the martyr Garfield rose to the presidency.

"Nor should I fail to recall Henry Winter Davis, the orator; Hooper, of Massachusetts, the banker; and Oakes Ames, of Massachusetts, the manufacturer, crushed by the herculean task of building the Union Pacific Railway, and bearing a load of calumny, to be generously lifted by his native State. Others there were less

conspicuous, but not less worthy of a seat in the national councils. Let me add that both Lincoln and Garfield trusted and confided in our friend.

"Mr. Dodge's public speeches give only a dim outline of the service he rendered. He was never deaf to the wants of classes neglected in the recent fratricidal strife and suffering by the wastes of war. In seeking to secure them relief, he became a constant messenger to the different departments. The colored man, in and out of the House, found an earnest listener to the necessities of the people on the cotton plantation, and to the plea for schools in the desolated Old Dominion and other places. Indian chiefs and territorial delegates could talk to him of abuses without fear of rebuff. In the promotion of temperance Mr. Dodge gave much of his leisure, and lent the influence of an official and eminent social position. The illegal vendors at the Capitol and the intoxicated imbiber shrank from his gaze, both respecting and fearing his kind and earnest admonition. As a legislator, he advocated a high tax on liquors to lessen consumption, and urged the rigid enforcement of restrictive laws in the District of Columbia. As a host — not from parsimony, but as a reproof to pernicious customs — he boldly and without apology became singular by banishing intoxicants from his table. It would be pleasant to mention his solicitous personal efforts, which led more than one to reformation and rescue from a drunkard's doom.

"He gave most effective support to the Congressional Temperance Society. At the great historical meeting held in the Capitol, Mr. Dodge read the names of forty-seven senators and representatives who were pledged to total abstinence. To perpetuate the influence of this great occasion, Mr. Dodge himself sent pamphlets of the proceedings and speeches all over the country. In the Congressional prayer-meeting, where senators and members of all sections and of every shade of religious belief met to supplicate the favor of the God of nations, Mr. Dodge was a prompt attendant and the animating soul. As a Christian gentleman, his cheerfulness and uniform courtesy left an indelible impression upon his associates. The announcement of his name as a speaker or presiding officer would attract a crowded assembly. With the colored congregations of the city he was a special favorite as a speaker; and he himself found inspiration in their hearty 'amens' and stirring

songs, which in his mind were more in accord with primitive worship than operatic airs given by a professional quartette.

"In the Standing Committees of Congress, as Mr. Dodge was not a member at the opening of the first session, he was not assigned to some positions for which he was eminently qualified. He served, however, upon the important Committees of Commerce and of Foreign Affairs, besides others special and select.

"In respect to tariff legislation, while Mr. Dodge presented by request adverse petitions, he believed in the modification of the tariff and of the internal revenue laws enacted during the war. His views on the tariff question allied him in theory and principles with Henry Clay, the champion of protection and the American system. His personal interests as an importer of metals were against high duties, but he refused to overlook the claims of labor and the advantage to the nation at large of a protective policy.

"Mr. Dodge had been mentioned as a suitable person for Secretary of the Treasury, not only by his own party, but by the mature judgment of business men, embracing every shade of opinion. Apart from finance, the reconstruction of the Southern States and the impeachment of Andrew Johnson were the great questions before the Thirty-ninth Congress. Politically Mr. Dodge was ranged on the side of the conservatives. He was a prominent member of the Peace Congress of 1861; and there, while never yielding to treason to the Government, he was ready to go to the verge for conciliation in averting civil war. He believed now in a policy honorable but pacific. While a friend of the colored race, he did not think the masses of that population could at once be made voters for their own good or for the best interests of the country. He held — what has since been clearly demonstrated — that it is impossible to maintain order and enforce salutary laws while the educated classes are either disfranchised or debarred from holding offices in the State or the nation.

"In respect to the policy of impeachment, Mr. Dodge was outspoken and decided, agreeing with the (for a time) much reviled senators Grimes, Fessenden, and Trumbull, who are credited with having saved the party from a precedent at once impolitic and dangerous to the stability of our political institutions. The speech of Mr. Dodge delivered in the House Jan. 21, 1867, contained brave words, uttered in the face of an intolerant party spirit; but

they were so statesmanlike that since then they have commanded the approval of a large majority of his colleagues. His address urged the discontinuance of military domination and a hearty recognition of genuine loyalty. It was the generous, fraternal spirit subsequently advocated by Sumner, Greeley, and the advanced thinkers in our own country, and it was also in accord with the sentiment of the nation's real friends in other lands."

Mr. Dodge was most conscientious in his endeavor to meet the just demands and liabilities of his official position; but "the quality of mercy" was at times somewhat "strained" when he opened his daily mails or was waited upon by persistent individuals or self-appointed deputations "from his own district." While the tax bill was under consideration, his constituents especially favored him with profuse communications or personal interviews, but at no time during his residence in Washington could he complain of neglect on the part of those who felt they had "claims."

Inquiries, suggestions, remonstrances, applications for advice, introductions, or "influence," confronted him at every hour, in all places, under the most engaging or exasperating forms; some legitimate, some with the odor of "jobbery," all marked "immediate," and each expecting attention. Such requests as the following constantly found their way to his desk: "Please push our railroad bill; we believe it to be a most righteous measure." "Shall I take my goods out of bond, or leave them there? Answer by wire." "Should be obliged by a copy of the Medical and Surgical History of the War. I voted for you." "Thanks for your help in obtaining second lieutenancy; only needs active pressure to secure the further promotion to which I feel my services are entitled." "Am anxious to be appointed weigher in the New York Custom House." "Find myself in need of seeds from the Agricultural Department." "I have some claims for horses killed in the war." "I have a niece who is seeking a clerkship

in the Treasury; her father was a soldier." "We sent an ingenious and useful invention to the Patent Office; cannot understand why it is refused." "I beg you to use your influence in obtaining my pension." "Please send all public documents; we are filling up our library." "Wish you would favor the bill to equalize bounties; also as to disposition of Government lands." "My son is a candidate for cadetship at the Naval Academy; a line from you would be of great service." "I am a volunteer officer, seeking appointment in the regular army. There is danger of my application being pigeon-holed." "I venture to request a letter of introduction to the Secretary of State; the consulship at Trieste may soon be vacant." "I should be so gratified to have your photograph, with your own signature." Appeals to his "well-known benevolence" were based on political considerations, or urged from the benefit to the cause of a contribution from one in his public position.

He took special pleasure in the visits of friends at his temporary home (No. 410 E Street), and in addition to frequent companies at dinner, he gave one or two large entertainments; but while every provision was made that a generous hospitality could supply, on no occasion was wine offered to his guests.

He usually attended the brick Presbyterian Church, then under the pastoral care of the Rev. Dr. Gurley, but he was often found at Sunday-schools and at various religious gatherings in the city.

CHAPTER VIII.

CONGRESSIONAL SPEECHES.

ALL the speeches and votes of Mr. Dodge indicate that he looked upon questions before Congress from a broad and national point of view rather than as a member of a party, a citizen from a particular State, or even as a representative from the chief centre of trade. He wished to see justice hold sway in every sphere. He was ready to join hands with any of his colleagues in removing oppression, under whatever guise.

Three days after he had gained his seat the House was called upon to cast its final vote upon the Civil Rights Bill. The amendment to the Constitution which abolished slavery had devolved upon Congress the subsequent enforcement of the measure by appropriate legislation, defining the rights, privileges, and obligations of the freedmen. The bill now under consideration was intended to protect them against all unjust discriminations in their new relations. Both in the Senate and the House it evoked prolonged and embittered debate. Democratic members opposed it at every stage. After its passage President Johnson, whose "policy" had now become conspicuously subservient to the views of the South, returned the bill with his veto. On the 9th of April, 1867, it came up for reconsideration, and was promptly carried by more than the requisite constitutional majority of two thirds.

Mr. Dodge felt peculiar gratification in casting his first vote for a law which he hoped would be effective in confirming the liberties of those so recently enslaved. At the time this was the general sentiment of the North.

The Union League Club of New York adopted resolutions affirming that the passage of this bill was to be recognized as an important step in securing to all the people the rights and immunities consonant with republican government, and tendering the thanks of the Club to all members of Congress who voted in its favor.

Mr. Dodge was made the channel of communication with Congress for varied interests.

The Chamber of Commerce of New York presented through him its pleas for the preservation of the harbor of the great city, and its remonstrances against certain features of the tariff in relation to imports. Dealers in leather, in sugars, and manufacturers of stoves, asked him to call official attention to their wants. He brought into the House a petition praying that books imported for literary institutions and the encouragement of the fine arts be admitted free of duty; also a petition from the fire insurance companies of New York to obtain exemption from oppressive internal revenue taxes. He presented the concurrent resolutions of the legislature of New York desiring the continued use of Government ships for hospital purposes at quarantine. He submitted a resolution requesting the President to communicate information respecting the action of the papal authorities in forbidding public religious worship at the American Embassy in Rome. He reported a bill for the re-establishment of lighthouses and other aids of navigation along the Southern coasts. He introduced a memorial urging an appropriation for the payment of the officers and crew of the "Kearsarge" for the destruction of the Rebel cruiser "Alabama;" also a bill for the relief of Rear-Admiral Hiram Paulding.

In his remarks upon the Niagara Ship Canal Mr. Dodge says: —

"Notwithstanding the fears of the Canal Commissioners of my own State, I shall cheerfully vote for this bill, because I believe the prosperity of the State and city of New York is identified with

that of the West. Just in proportion as Illinois and other Western States are able to produce, and then dispose of their products at a profit, will they traffic with the city of New York and use our canals and railroads. I shall vote with the firm conviction that the prosperity of the country is the prosperity of New York."

When the Northern Pacific Railroad was urging its claims, Mr. Dodge supported the bill.

"I presume, sir, when the Congress of 1864 granted the charter for the construction of this road, it was in view of the fact that its completion was calculated to advance the interests of the country. The Government not only had unproductive lands to improve, but it looked to the vast population settling on the Pacific coasts. It looked to Oregon, nearly a thousand miles north of San Francisco. It looked to the mineral resources which this road would open for development. Both the Central Pacific Railroad and the Northern Pacific should be completed. I have no hesitation in saying that the aid granted by Congress to the Central Pacific has done as much as any other thing to give substantial credit to the financial standing of our Government both in this country and Europe. People know there is in the centre of this continent an immense deposit of the precious metals, and they know, if this road is built, that instead of producing, as we have in the last ten years, $1,000,000,000, we shall get out, for ten years to come, $2,000,000,000; and we shall have this gold and silver as the basis not only for circulation in our own country, but to pay our bonds here and in foreign countries."

He also urged an appropriation to carry out a contract to faciliate telegraphic communication with the Pacific coast; he held it to be a matter of simple justice.

"This appropriation of $40,000 is to fulfil a contract with the Telegraph Company, made, as I understand, five or six years ago, when there was no telegraph line between the Atlantic and Pacific States. To aid in constructing a line from the Missouri River to San Francisco, the Government was to pay this sum every year for ten years. The money has been paid for a number of years, and the Company has regularly transmitted messages under the terms of

the contract. In addition to this line, recently interrupted by Indian depredations, the Company has built a new line, and Government despatches are sent over it every day. Thus we have the telegraphic intercourse with the Pacific States for which the appropriation was ordered; and yet gentlemen seem to think it is of no consequence whether we shall carry out this contract or not. I trust the appropriation will not be stricken out without full consideration on the part of the House."

Mr. Dodge's views in regard to national finances appear in his remarks upon the scheme for the redemption of the compound-interest notes. He was strongly opposed to inflation of the currency.

"I am prepared to vote for the report of the Committee; I think it will give more satisfaction to the entire community than to pass an amendment to issue $140,000,000 more of greenbacks. There is great anxiety in the country now lest in some way this Congress shall adopt some resolution for the increase and further inflation of the currency. The currency cannot be disturbed at all if this bill becomes a law, for the notes now to be redeemed bearing six per cent interest will be substituted by interest-bearing notes of three and sixty-five hundredths per cent. On the other hand, if you issue the greenbacks, I believe the Government, not to say the country, in the purchases to be made during the coming year, will lose more than the $3,000,000 of interest which it will allow the banks. No plan can be devised which will give such ease to the anxious, and provide for the $140,000,000 of compound interest notes, as to pass this bill. They will be substituted immediately, and there will be no inflation of the currency; but if some provision is not made, the banks will be obliged to substitute greenbacks, and there will be a contraction of over $100,000,000."

As a merchant and citizen of New York, as well as one of its representatives, Mr. Dodge took special interest in the passage of the bill to secure the present site for the General Post-Office in that city. It may also be added that he was one of the first to propose and urge the sub-

sequent enlargement of the plans for the building. During the discusion in the House, he said: —

"Mr. Speaker, this matter of a post-office in the city of New York is one of national interest. It is not merely a post-office for the accommodation of citizens of New York, but for the benefit of the entire country. The building now occupied is the old Dutch Church, transformed into a post-office, and is one of the most inconvenient places for such a purpose that can possibly be conceived for a city of the magnitude of New York. The vast increase of business in that city demands a post-office large enough to do the business rapidly, conveniently, and economically.

"Only a few years ago we had our mails from Europe once a month by steamers. When they came tri-monthly we felt that it was a great increase. We now have our steamers almost daily from various parts of Europe; and I noticed that on Saturday last there were twelve large steamships cleared from the city of New York, each of them carrying a mail. Within the last ten years in the city of New York the daily mail has increased from thirty to a hundred tons.

"The property now offered by the Corporation of New York to the United States Government for a post-office and for the United States courts, at the nominal sum of $500,000, would sell at public auction to-morrow for from three to five million dollars. It is an opportunity such as the Government can seldom obtain. It is the most feasible, the most eligible spot in the city for the purpose; and although there is great objection to using a portion of our public park for a post-office, yet such is the necessity, and such the desire to accommodate the United States Government, that the Corporation has yielded a plot of ground at the lower end of the public park equal to twenty-six lots. It is such a favorable opportunity that I trust the House will see the importance of embracing it without delay."

In the prolonged debate over the tariff bill Mr. Dodge was frequently heard. He was an importer, a manufacturer, and a merchant. He had an intimate knowledge of the principles and also of the details of the subject. His efforts, however, were not so much directed to specific or

personal interests as to measures which he believed to be for the welfare of all classes and sections.

When the tax upon cotton was under consideration, Mr. Dodge said: —

"It strikes me that the subject before the House to-night has a wider range than has been given to it in this debate. While we are looking at the income to be derived from cotton alone, we must not forget that cotton is the basis upon which our chief importations are to be made in the future, and on any provision we make for the payment of the public debt we look to the duties on imports. We cannot have large importations unless we have some large article to export. There is nothing to my mind more important than that our country should gain as soon as possible the position we held in European markets previous to the war. We must not forget that during these five years gigantic efforts have been made to cultivate cotton in India; and while once they were at great disadvantage there on account of the distance and cost of transportation, now, by means of railroads built by English capital, immense amounts of cotton are produced. We must at the earliest date return to our normal condition and raise in the United States not only twenty-five hundred thousand, but five millions of bales. The price of cotton then cannot be sustained above twelve and a half cents per pound."

Mr. Dodge advocated protection to the iron industries of the country. In relation to the tax on railroad iron, he says: —

"I am confident there is no portion of the country so deeply concerned in the increase of our iron interests, and particularly of railroad iron, as the West. The State of Iowa, twelve hundred miles from the sea-coast, will gain more by the successful increase of railroad interests of the country than almost any other State. Within the last five years there has been a vast enlargement of the capacity for rolling iron in this country. I differ from my colleague from New York city [Mr. Raymond] in regard to the prosperity of the iron interests of this country. I know that for the last eighteen months those interests have been far from prosperous. But during the early part of the war the iron interests were prosperous, and at

that time the railroad iron mills of this country increased rapidly. The railroad interests of the West are stimulating the production of railroad iron in the West. There are now rolling-mills in Chicago, in St. Louis, and other places.

"It will be more to the advantage of the people of the West than to any other portion of our people to secure railroad iron made from the best quality of iron. Railroad interests for the last fifteen years have suffered immeasurably from the poor quality of the railroad iron imported into the country. They have had the products of the cinders of the mountains of Wales converted into rails and brought here. The result has been the imposition of a vast expense upon the railroads. We want to develop the manufacture of railroad iron from the very best quality of iron. It is of more consequence to railroads that they secure the first quality of rails than that they shall procure them at a low price. Grant the protection now proposed, and railroad iron-mills will spring up all over the West, not only providing new rails which are wanted for the construction of new roads, but re-rolling the old rails and perpetuating in the cheapest possible manner all the mighty railroad interests of the West."

He urged an increase of duty on certain grades of steel wire on the ground that otherwise the more than two hundred thousand people engaged in its manufacture might be turned out of employment.

Mr. Dodge's position on the temperance question naturally led him to oppose any attempt to diminish taxation upon the manufacture of liquors. In the Committee of the Whole he said: —

"Mr. Chairman, all that we require in regard to this question of whiskey is a law sufficient to find out the small distilleries. I fail to perceive the force of the suggestion made by the Chairman of the Committee of Ways and Means that a small tax of twenty-five dollars will induce men who are carrying on an illicit traffic in cellars and garrets to come forward and make known the fact that they are engaged in this business. I hope, sir, that we shall fix a tax so large and frame a law so stringent that every manufacturer of distilled spirits, whether he makes a thousand gallons a day or

five gallons a day, will be found out, so that the Government shall receive from him the entire amount of revenue contemplated by the law.

"We may rest assured, sir, that a tax of $25 will never bring to light men who are seeking to carry on an illicit traffic. If the tax be fixed at $1,000, or $1,500, there would be an object in finding them out. In the city of New York we have now a law fixing the license at $200 and $150. Last year, when only a small tax of $10 was required for selling liquor, there were in that city more than nine thousand places in which intoxicating drinks were sold. Under our present system, where it is an object to detect every individual selling liquor without a license, the city is receiving $1,000,000 of revenue annually from this source. If men will manufacture, if men will sell, if men will drink alcohol, let them pay the tax which the Government imposes."

He also proposed an amendment to prevent fraud by the importation of fruits preserved in brandy, intending to import brandy rather than fruits. This measure imposed a duty on such fruits of $2 per gallon and thirty-five per cent ad valorem, the duty on brandy being at that time $3.50 to $4 per gallon.

In the interest of the poorer classes Mr. Dodge opposed the granting to any horse-railroad in New York or any other large city the right to add the duty or tax to their rate of fare, —

"The remarks of my colleague from New York [Mr. Hotchkiss] may be very correct in regard to the railroads in the smaller towns and cities; but we find in New York that our street-railroads are very oppressive. They have obtained a right to run through our streets. They have secured valuable franchises, on the condition that they would transport people from the lower to the upper part of the city, — the poor men that the gentleman refers to, the mechanics, the men who cannot afford to walk two or three miles to their business. They were granted these franchises because they agreed to carry passengers at a given fare. If this amendment passes, they will be authorized to add this two and a half per cent tax upon all these poor persons. I hope the amendment, so far

as horse-railroads in the large cities are concerned, will not be adopted."

He carried an amendment not to increase the duty on "crash," made by the peasantry of Russia, and largely used for towelling by the poorer classes in America.

He presented a petition, signed by the working-men of New York engaged in manufacturing Italian marble, complaining of the excessive duty on that article.

He advocated relieving from tonnage-duty certain vessels trading from California to the Sandwich Islands.

At the close of the entire discussion Mr. Dodge had an opportunity — by the courtesy of Mr. Garfield in yielding a portion of his time — to state his position on the general question of the tariff: —

"Brought up in my youth in a village which was the seat of a cotton-manufacturing industry, I early learned to sympathize with what was known as 'the American system;' and from that day to this I have witnessed great excitement and predictions of ruin to commerce whenever a new tariff has been produced. And yet we have continued to prosper under each successive change; for whenever any one article manufactured here gained such a position as to supplant the foreign competitor, some other article was found to supply its place in the list of imports, — and thus the total amount of importations from abroad has gone on increasing, until now, under the present tariff, which was denounced as prohibitory, we have imported a larger amount the last year than in any previous year. I am impressed with the conviction that the commercial interests of the city I in part represent will be promoted by the prosperity of the agricultural and manufacturing interests, and by the ability of the people, on account of this prosperity, to buy and pay for the vast amount of imports which I am confident, notwithstanding this tariff, will continue to flow to this country.

"The increased duties on wool and woollen goods will undoubtedly stimulate the growth of wool here to the general advantage. If in time a portion of the coarser fabrics are shut out, there will be increased ability in the South and West to purchase the finer foreign goods.

"The duty on flax will not only encourage the manufacture of the cheaper grades of linen, but furnish means to pay for the better article made abroad.

"The duty on iron will stimulate the making of rails in the West and on the banks of the Mississippi, and thus save the cost of transporting wheat twelve hundred miles by railroad, and then three thousand miles across the Atlantic, to purchase rails to build roads in the very vicinity of immense beds of coal and iron, the manufacture of which will create a home market for the wheat.

"There are many things in the bill which I think should have been amended. The duties on many articles are unnecessarily large, and could have been reduced without any detriment to the country. I trust they will yet be adjusted; but in view of the state of our finances, and under the conviction that the increased tariff will, notwithstanding the predictions to the contrary, secure us an amount of revenue equal to the estimates of the Secretary of the Treasury, I shall vote for the bill, although I had hoped it would be recommitted, with instructions to report at the next session of Congress."

Among other measures, Mr. Dodge favored a uniform system of bankruptcy throughout the United States. He also voted for several bills which were carried over the veto of the President, the most important being a bill for "the extension of the elective franchise in the District of Columbia," so as to include people of color; the admission into the Union of the States of Colorado and of Nebraska; the bill regulating "the tenure of office;" and that providing "for the more efficient government of the insurrectionary States."

The absorbing topic of discussion before the country during all the period of Mr. Dodge's congressional service was necessarily the adjustment of the altered relations of the late Confederate States. It devolved upon the Thirty-ninth Congress, as the first after the close of the war, to consider and decide this paramount and pressing question. Intense solicitude in regard to the issue existed both North and South. "Reconstruction" was the word upon every

lip. "What shall it be?" "How shall it be accomplished?" Mr. Dodge had taken the deepest interest in every measure passed for the protection and elevation of the freedmen. In this larger question he watched with anxiety a growth of opinion and a proposed basis of settlement that seemed to him full of peril. The discussion came up in Congress on "the bill to provide for restoring to the States lately in insurrection their full political rights." Mr. Dodge addressed the House at the session of Jan. 21, 1867: —

"Mr. Speaker, it was my purpose to prepare some remarks to submit to the House in the morning; but I understand the debate is to close this evening, and I shall have no other opportunity. I therefore embrace the present moment to give some reasons why it will be impossible for me to vote for the bill or the amendment. But I trust in the remarks I am about to make I shall not be accused of being a renegade to party, — that I shall not be accused of going with those who are considered as enemies of the best interests of the country, for I claim to be as loyal as any other man.

"Mr. RADFORD (Democrat). — To whom does the gentleman refer as 'enemies of the country'? Does he mean gentlemen on this side of the House?

"Mr. DODGE. — Not at all; and I am glad to be interrupted to make the disclaimer.

"I differ, Mr. Speaker, entirely with this side of the House in assuming, as they do, that the States lately in rebellion are out of the Union. I am not a constitutional lawyer, and not prepared to argue the question in a constitutional way. Looking at it in a common-sense way, I think we have already recognized these States as States in the Union by submitting to them the constitutional amendment for the abolishment of slavery.

"I assume, sir, it was impossible for them to have constitutionally ratified that amendment without being States in the Union. It was because they were States that it was submitted to them. At the last session we recognized that although they had in a certain sense lost their relations to the Government, they were still States in the Union. In a discussion in this House in 1862 on the

admission of West Virginia, this whole subject was very fully considered. It appears to me that the State of Virginia was recognized then as a State, and the Government under Governor Peirpoint was regarded as the constitutional Government, competent to give its assent to the division of a portion of its territory and have it formed into a new State.

"Then, again, we have treated them as States by sending to them the various amendments to the Constitution that passed this House at its last session. I am sure that a majority of the members of this House at least fully expected that these amendments would be sent to the legislatures of the Southern States for ratification. If they had seen fit to ratify them; had it not been for the influences that were thrown around them in high quarters; had it not been for the Philadelphia Convention and all the influences that emanated from that; had it not been the expectation on the part of the South that there would be another party in the country which would sustain the policy of the President; had they not been flattered and made to believe that if they refused to ratify the amendments they would yet be admitted to representation in Congress, — I verily believe that a sufficient number of the Southern States would have ratified the amendments to have made them, with the help of the Northern States, a part of the organic law of the country.

"I regret that these amendments could not have been ratified. I believe they were wisely designed to promote that peace and harmony which are necessary for the best interest of this entire country. They do not attempt to interfere with the constitutional rights of the States in regard to suffrage, but they do make a proper arrangement for the changed condition of things resulting from the emancipation of slaves and the destruction of slavery. They declare that if any portion of the people recently made free by the constitutional amendment, and thus become citizens of the United States, are deprived of the right of suffrage, they shall not count in the basis of representation. We all know from the past history of the South that their desire has ever been to secure their full amount of political influence in the country; and that desire would have led them ere long to pass such laws as would have eventually enfranchised the negro race. They have not seen fit to do it. These amendments were sent forth to the country as the result

of six long months of careful deliberation on the part of the Joint-Committee on Reconstruction.

"The loyal portion of the country, — I beg pardon of my colleague (Mr. Radford); I will amend by saying the radical portion of the country, which, I presume, will satisfy him, — the radical, or Union, portion of the people were almost universally satisfied with the report of the Committee of Fifteen, resulting in the passage of the joint-resolution amending the Constitution. I believe, Mr. Speaker, that if these resolutions had been adopted, had been ratified by the States and become a part of the organic law of the land, there would have been universal satisfaction throughout the country. When it was found that they were not likely, at present at least, to be adopted by the Southern States, the people looked anxiously to the deliberations of this House to see what we should propose next. The country is looking at us now as the focal point from which is to emanate something that shall give peace, harmony, and prosperity to the nation, and perpetuity to the Government; and now, when the session is half over, we are about to present to the country the bill of the honorable gentleman from Pennsylvania (Mr. Stevens), or the substitute offered by the gentleman from Ohio (Mr. Ashley).

"I have very carefully read these two bills, or the bill and the proposed amendment, and I fail to find in either the original bill or in the amendment of the gentleman from Ohio anything that to my mind promises peace, union, and happiness as the result of its passage. I hold that it is of the very first importance that at the earliest possible day there should be a reconciliation — let me use that term — between the North and South; that there should be a permanent reconciliation; that as far as possible, considering the nature of man, we should forget and forgive the past so far as it is right and proper. And in making laws here, having that in view, we should be careful not to pass those that from the very nature of man must be calculated to irritate and perpetuate the very difficulties that now tend to separate us.

"I hope, Mr. Speaker, that in the very desultory remarks I am making I shall not be understood as having no sympathy with the loyal men of the South who have been, and still are, suffering under the continued rule of the majority there, or as having no sympathy with the emancipated colored man, or as having no feel-

ing for those who are being shot down, imprisoned, whipped, and deprived of their rights under the law. I feel as much sympathy for them as any gentleman on this floor; and yet I cannot divest myself of the belief that, to a certain extent, just such a state of things was naturally to be expected from so sudden a change in the civil and social relations which have existed in the South for the last hundred years. It was hardly to be anticipated — it would have been a miracle if it had been so — that immediately upon this sudden and almost instantaneous severing of the relations which had existed between master and slave there should have been nothing to irritate, that there should have been no men of such unnatural feelings as would lead them to refuse to do justice to the emancipated negroes. We must all know that there are men, North as well as South, who are hard-hearted, unfeeling, — men that seem to have no sense of right or justice.

"But, sir, I do not say this as an apology for the wrongs done to the freedmen, or for the cruel manner in which they have been and still are treated, in defiance of the Civil Rights Bill which we passed last year, and in despite of the provisions of the Freedmen's Bureau Bill, which were all calculated to shield the freedman from the dangers which surround him. I make no apology for the wrongs done to them. What is wanted now is something that will secure quiet and better feeling between the North and the South, and at the same time better feeling between Southern men and the freedmen. And we want this because the Southern country is part of our own. We fought for four long years that we might continue one undivided people; and if these Southern States are still to be kept year after year in this state of disquietude, we at the North, sympathizing with them in our social and business relations, must to a certain extent suffer with them. We want to devise some plan, equitable, just, and reasonable, that will, if possible, bring about a state of peace, union, and harmony between the North and the South. I cannot see, Mr. Speaker, that either in the bill or the amendment there is anything calculated to bring about such a result. In the constitutional amendment we made a proper provision for the punishment, if I may use that expression, of the prominent men who were engaged in the Rebellion. We disfranchised them for a certain length of time from the right to hold office under the Government.

"The bill proposed here, with the amendment, provides that every man who was twenty-one years of age in 1861, and who has engaged in any way or held office under the so-called Confederate Government, or who has taken an oath to support that Government, — which, if I understand it, includes all the private soldiers in the Confederate army, — shall be disfranchised. They are to be deprived of all civil rights, and to be placed in the position of aliens. They can only acquire the rights of citizenship, not as foreigners acquire them, — by giving notice of their intention to become citizens in five years, — but by taking an oath, under the most fearful penalties, that from March, 1864, until the close of the war they would have been ready, if opportunity had offered, to do anything to bring the war to a close; that they had no sympathy with the war after that time; and that they would, if opportunity had presented itself, have accepted the amnesty offered by President Lincoln and left the Confederate Government. How large a proportion of the Southern people could come forward and honestly take that oath? The result of the passage of this bill, if it shall become operative, will be to disfranchise nearly the entire white population of the Southern States, and at the same time enfranchise the colored people and give them the virtual control in the proposed organization of the new State governments.

"I submit as a dictate of common-sense, taking mankind as we find them, as we know they are, is it natural to suppose that the passage of such a law as this will be calculated to promote increased friendly relations between the North and South, to create a better feeling between the white and the colored population? I assume that that should be the object of the laws which we pass, as well as to protect in all their civil rights the loyal white man and the freedman. I can see nothing either in the original bill or in the proposed substitute which is calculated to increase or create any good feeling between the North and South. It is not natural that they should love us while we are putting them under such a ban. Under this bill, if they shall ever be formed into States, all the men who have ever held office under the Confederate Government are to be entirely disfranchised.

"Mr. Speaker, if we had gone before our State at the last election, and had proposed as a plan for reconstruction and settling

the difficulties existing between the North and South the plan contained in this bill and the amendment, I have no hesitation in saying we should have lost the State of New York. I do not know what was the course pursued in other States, but when we went into the canvass in the State of New York we took our stand upon the amendment to the Constitution, and assumed that we intended to hold the South where they were until they should see fit to ratify that amendment.

"Mr. RADFORD. — Will my colleague allow me to ask him a question?

"Mr. DODGE. — Certainly.

"Mr. RADFORD. — I desire to know if the gentleman is now in favor of admitting the Southern States to a representation here in Congress, provided they ratify the amendment to the Constitution?

"Mr. DODGE. — I say unhesitatingly that I should, provided they send loyal men here.

"Mr. RADFORD. — That is my religion.

"Mr. DODGE. — I believe if this Congress shall abandon the idea of requiring the ratification of the constitutional amendment passed by the last session of Congress, and shall pass these bills and they become laws, the people of the country will not be satisfied. As they examine them they will see provision made for the military support of the new State organizations contemplated. They will see that by the amendment of the gentleman from Ohio (Mr. Spalding) in all these ten States martial law is to be declared, and we are to go, if not into actual war again with the South, at least to put the South under martial rule; that the writ of *habeas corpus* is to be suspended, — that writ so precious to us all as citizens. They will see that this is not likely in the nature of things to bring about an early reorganization of the South. The commercial, the manufacturing, and the agricultural interests of this country, as they look at this matter, will see in it a continuance of taxation necessary to support this military array sent to these ten States.

"Then in connection with this they will see the attempt which is now being made in this House to impeach the President. I speak of the impeachment, not because I should not be as ready as any man in the House to impeach the President if there can be specific charges brought against him which will enable the Senate of the United States to find a true bill against him. But looking

at it in view of the present position of the party to which I belong, I think it a most unfortunate move. I hold that the President of the United States has been impeached by the country; that he stands impeached to-day; and that this effort will simply tend to galvanize him again into life, to give him an amount of sympathy which he never would get otherwise. I think it a most unfortunate move in a party point of view, but of vastly more importance in its relations to the great interests of the country, which are being paralyzed in view of this unprecedented movement.

Sir, if this bill should pass, and if we go on with the impeachment movement and carry it to the Senate, you will find that all the great interests of this country will measurably stand still, waiting the result of these movements. The manufacturing, commercial, and agricultural interests of the country are now looking to this House for that support which may be given by an increased tariff; but they will look in vain for a resuscitation of business and return to a healthy state of things so long as the public mind shall be agitated by this unexpected and unusual measure brought forward in this House. There are gentlemen from all parts of the country who are making their way to our great commercial centres to obtain the means for carrying on the enterprises so necessary to the development of our country. But when they go to the capitalists, asking means or offering for sale their railroad bonds, when they present propositions for their varied enterprises, they will find that the men who control the money are waiting to see what shall be the result upon the interests of the country of the measures about to be acted upon in this House. Mr. Speaker, the fact is there will be a general hesitation. The man who has been contemplating the building of a ship will stand still and await the development of these measures. The merchant about to send his vessel on a long Eastern voyage will hesitate before he loads his ship and sends her away for twelve months.

"Sir, I received to-day from one of our merchants a letter stating that on Friday last he met with some gentlemen who are directors of a benevolent institution of which he is the treasurer, those gentlemen being among the wealthiest and most loyal men of our country; and at that meeting they decided that $150,000 placed in his hands for investment, and which they had at a previous meeting resolved to invest in United States securities, should

be deposited in the Life and Trust Company, to await the action of this House on these important measures now pending.

"Sir, you will find that the man who has been waiting the decline of materials to build, will wait still longer. The result will be a partial paralysis of the great interests of the whole country, and especially if this bill shall pass, and if the other measure to which I have referred shall be pressed to a decision.

"Mr. Speaker, we have been living for six long years between hope and fear. I assure you, sir, that standing here to-day, looking at these measures, fraught, as I believe, with so much danger to the best interests of the country, I feel very much as I did when I stood in the peace conference before the war and saw the dark clouds that were gathering over our country. I feel that we are now in great peril, and ought not to look simply to the immediate enfranchisement of the negro race, overlooking all the other great interests of the country which are dependent upon the legislation we may adopt. No man on this floor is more strongly in favor than I am of protecting the best interests of the colored man. I voted with all my heart for their enfranchisement in this District, and I would go as far as any other man to elevate and advance the colored race, down-trodden as they have been so long. But pass this bill, and I cannot see that it will be productive of aught else than injury to the colored race. We need to-day measures which shall improve their condition, which shall render them most valuable as citizens. We want to place them in such a position that their labor will be sought after as a matter of interest, and that they may receive from the people with whom they have so long associated, that treatment to which they are entitled. But the very fact that the white population of the South by this bill are to be almost universally degraded, while the colored men are elevated above them, is not, in my opinion, calculated at all to promote the best interests of either.

"I do hope, Mr. Speaker, that neither the bill of the gentleman from Pennsylvania nor the amendment of the gentleman from Ohio will pass. I trust that some other plan will be devised, by which the loyal men in the South and the freedmen shall be protected in their civil rights. I hope that we shall not attempt to reorganize the Southern States by assuming they are nothing but Territories, and their inhabitants aliens.

"Mr. Speaker, I trust these bills will be referred to the Committee on Reconstruction, with the hope that they may be able to present to the House some constitutional plan by which the loyal men of the South, white and black, may be protected in all their rights of person and property, and which may put an effectual stop to the injustice, persecution, and murders which are now going on in all parts of the South, apparently without restraint from the general or local governments."

Letters were received by Mr. Dodge from merchants, bankers, lawyers, ministers, and others, commending his position, and thanking him for the wisdom, courage, and force of his address.

The New York "Journal of Commerce" referred to it in these terms: —

"The commercial classes in New York were exceedingly glad to read the brief report yesterday of Mr. W. E. Dodge's speech in Congress on the previous day. He seems to have cut loose from party ties, — at least for the moment, — and addressed himself, as an experienced New York merchant should, to the sober truth and the pressing necessities of the country.

"It is refreshing to see such a course pursued; and Mr. Dodge will find that he has done very much to establish his reputation among his fellow-citizens here by his plain speaking."

The correspondent of the Washington "National Intelligencer" writes from New York, Feb. 5, 1867: —

"The speech of Mr. Dodge on Reconstruction has been received here with great favor. The main features of this speech are approved and highly commended by nine tenths of the business men of all parties in this city. He utters the sentiments of the great majority of the merchants of New York who came up to the support of the Government in the season of its greatest peril. He does not pretend to be a constitutional lawyer, but he is a sagacious man of business of long experience and of sound common-sense, animated by the warmest sentiments of patriotism as well as Christian philanthropy."

The progress of events largely justified Mr. Dodge's conclusions. Long after he had left Congress, he was heard to say that his words at that time had been spoken in the fear of God, against party policy, and that after years of mature deliberation he would not erase one sentence he then uttered.

In the fall of 1866 Mr. Dodge was officially informed that he had been unanimously renominated by the Congressional Convention of the Union Republican citizens of the Eighth District. In making the announcement, the Committee say: —

"Apart from all considerations of personal respect and attachment, we can assure you that the action of this Convention has been dictated by a profound sense of duty towards the constituency of the district, in the fullest belief that you have while in Congress been efficient, consistent, and faithful to the high trust confided to you. It is our earnest hope, and in the expression of it we but utter the sentiments of the loyal Union people of this whole community, that you will accept the nomination."

In reply, Mr. Dodge expressed his grateful appreciation of the kind approval of his course, and his regret that circumstances over which he had no control, and involving other than pecuniary considerations, made it imperative that he should not be absent from the city during the sessions of the next Congress.

CHAPTER IX.

TRAVELS.

IF one could speak of a "born traveller," Mr. Dodge would be entitled to that distinction. It was no effort for him to travel. He undertook long journeys or short without hesitation. He not only had the common enjoyment in seeing new places and persons, or revisiting familiar scenes and renewing former acquaintanceships, but he knew how to reduce the fatigue of the journey itself to a minimum. He could make himself comfortable — and others too — where many would find cause for complaint. He was enthusiastic over every fresh beauty in the landscape, and eager to learn any new facts respecting the character and products of the district or country, the condition of the people, the state of trade, the progress of education or religion. He could talk with passengers or employés, and was always ready to ask or answer courteous questions on terms of pleasant equality. An old man on the train, or an unattended lady or sick child, was sure to attract his notice and call out some offer of assistance. His genial smile and manifest good-will disarmed suspicion and helped to make his fellow-travellers kindly disposed both towards himself and each other. In cases of delay, danger, or accident, he was quick to give encouragement or devise methods of relief. Those who shared in any of his journeys will not soon forget how his bright, appreciative, unselfish companionship tended to lighten the ordinary weariness of the way.

He was constantly making short trips to neighboring cities, — to Washington, or parts of Pennsylvania. Once or twice each year he usually found it necessary to go to Georgia, — perhaps to Texas, — to Missouri, Michigan, or Canada.

Business for himself or others, or some temperance, missionary, or church occasion, would generally be the motive; for he rarely undertook a journey on the score of health, or if he did, the other objects were apt to be included before he returned.

Mrs. Dodge almost invariably accompanied him, for she also had extraordinary endurance, and would seldom fail to discover something of interest on any route; nor could either fully enjoy any pleasure unless shared by the other, while their mutual dependence was all the more conspicuous in times of anxiety and trial. She was familiar with the general features of his business affairs, and took the deepest interest in all his benevolent and religious enterprises. He loved to talk over his plans with her, and knew he would always receive wise and sympathetic counsel.

They crossed the Atlantic together several times. Business and family ties combined to make these foreign journeys more frequent and attractive. Mr. Dodge's partner at Liverpool was Mr. Daniel James, senior member of the firm of Phelps, James, & Co., and his wife was Mrs. Dodge's eldest sister.

Their first voyage was in the good ship "Ashburton." After a passage of some twenty days they were becalmed off Kinsale, on the coast of Ireland, and finally landed in a fishing-boat. It was the last of June, and in the days of coaching, which made the drive to Dublin most delightful. On the way, at Cork, they called upon Father Mathew, and Mr. Dodge urged him to visit America in behalf of the temperance cause. They made excursions through England and Wales, and a short visit to Paris, being absent

from home altogether about three months. Ten years later they crossed the ocean again, but only to remain a few weeks. They happened, however, to be in Paris at the time of Queen Victoria's royal entrance on her first visit to the Emperor Napoleon III.

In 1858 they enjoyed a longer trip, going as far as Italy to see Mr. Dodge's sister, Mrs. William B. Kinney, whose husband was then the United States Chargé d'Affaires at the Court of Turin.

They made a still more extended tour during 1871 and 1872. Most of the larger countries of Europe were visited, as also Egypt and the Holy Land. They were able to remain at Jerusalem only a short time, but long enough to see the chief places of interest, and to carry away lasting and grateful impressions. At Beirût Mr. Dodge laid the corner-stone of the Syrian Protestant College. At Vienna and Berlin he received many courtesies from his old friends, the Hon. John Jay and the Hon. George Bancroft, the United States Ministers; and in Rome he was present at a dinner given by Mr. Cyrus W. Field to the International Telegraphic Conference. It was during this journey that he acted as one of the American delegates of the Evangelical Alliance to petition the Emperor of Russia, then at Friedrichshofen, Germany, to grant full religious liberty to the persecuted Esthonians and Livonians of the Baltic provinces.

In England he made a number of addresses at temperance and other gatherings. The United Kingdom Alliance entertained him at a breakfast, where he gave a somewhat full account of the progress of the cause in America. The British branch of the Evangelical Alliance tendered to Mr. Dodge and a number of other members of the organization in the United States a dinner at Richmond, the President, the Earl of Chichester, presiding. He also enjoyed a visit at the ancient and hospitable country-seat of Sir Harry Verney, Croydon, Buckinghamshire.

The last European trip was made in 1881, Mr. and Mrs. Dodge being absent this time also several months. They travelled leisurely through Ireland, Scotland, and parts of England and Wales, then crossed the Channel and spent a portion of the summer and autumn on the Continent, going as far as Vienna, where they visited the Hon. William Walter Phelps, at that time United States Minister to Austria.

While in England Mr. Dodge had constant invitations to be present at public and social gatherings and to make addresses for various objects. During the World's Conference of the Young Men's Christian Association, he spoke, with the Rev. Dr. Theodore L. Cuyler, at a vast meeting in Exeter Hall, London, presided over by the Earl of Shaftesbury. Mr. and Mrs. Dodge attended a reception given to the members of this Conference by the Lord Mayor of London, the Right Hon. William McArthur, M. P. They were also present at a dinner where the Lord Mayor entertained the mayors and mayoresses of the kingdom. They were guests again at the Mansion House on a more private occasion. They attended a number of meetings and entertainments of the Evangelical Alliance and of different temperance organizations. They likewise greatly enjoyed seeing once more many old friends, — among them the Rev. Drs. Newman Hall, Arthur, Stoughton, Harrison, Allon, and others, with Messrs. Raper and Rae, leaders in the temperance reform. In London Mr. Dodge was present at the funeral obsequies, in Westminster Abbey, of Dean Stanley, and in Paris he spoke at the public meeting of American citizens called on receiving tidings of the death of President Garfield.

In Paris also Mr. Dodge received the injury to a nerve in the foot which manifestly reduced his strength at the time, and from which he never entirely recovered.

Early in the following year (1882) they made a short trip through the South, and in April started with a small

company of family friends to carry out their long cherished plan of a trip to California. Mr. Dodge enjoyed this entire journey with unusual zest. Most of it was over routes altogether new to him. A private car, with sleeping and eating accommodations, was taken from Chicago, and on all the lines the railway officials extended every facility. At San Francisco and other places friends were waiting with a cordial welcome. Throughout the journey no accident or serious detention occurred; the health of the party was unimpaired, and each day brought some new pleasure to all.

Mr. Dodge writes from Las Vegas, Hot Springs: —

"Here we are, 2,250 miles from home, in New Mexico, and just one week since we left, having spent three days at Chicago, and one in Kansas City. It is a perfect wonder what railroads are doing for this far-off country, which but for them would still be one vast wilderness."

From Santa Fé, May 2: —

"We have been here for three days, amid the strange sights of this the oldest city of our country. We attended the Presbyterian Church on Sunday, and had a large temperance meeting in the evening. We have visited the schools and mission of our church; and one day drove out to the Indian village, some ten miles away, and saw the poor, deluded creatures belonging to a people who for three hundred years have been under Catholic influences, and not one in twenty can read, or has any more general knowledge than their fathers three centuries ago. We have met friends at every turn. The Judge of the Supreme Court here is from Flushing, Long Island. When senator at Albany he acted for our Chamber of Commerce, and he showed me a finely engrossed vote of thanks, signed by me as president. At the close of the temperance meeting the Governor of the Territory introduced himself as an old attorney of our firm. We subsequently visited him at the 'palace,' or government-house, now three hundred years old, where he has a wonderful collection of curiosities. At the temperance meeting also a lawyer and his wife came up to greet us, and he

introduced himself as a son of our old friend Judge ——. A fine-looking young man followed, who said he was once a member of the Rivington Street Church in New York, and had been five years in Mr. Booth's office. We are all well, and enjoy every moment."

The party took the Southern Pacific route, entering California at Fort Yuma, and passing their first night in the midst of the charming scenery of the Sierra Madre Mountains. A delightful month was spent in visiting the chief cities and resorts of the State. The days at San Francisco and in its immediate vicinity were especially full of interest, as this was the first visit of most of the company. Their final excursion brought them to the wonders of the Yosemite Valley.

Mr. Dodge writes, May 21, 1882, to his children at home: —

"We reached this most grand and remarkable spot in the afternoon of the second day, and the sight was beyond anything I could have anticipated by descriptions. The rocks rise five to six thousand feet perpendicularly, with every form of peak, and with streams twenty feet wide, falling sixteen hundred feet in one sheet. As we came down into the valley, which is only some mile or so wide, and full of majestic trees, it looked like a fine English park."

The principal points of attraction were visited with constantly increasing delight, — Mr. Dodge making one of the excursions on horseback with something of the old ease and pleasure he always manifested when mounted on a good horse.

On their return from the Yosemite, the "big trees" of the Mariposa group were carefully examined. The growth and dimensions of trees had been a subject of study to Mr. Dodge during all his business life, and as he now drove day after day through the woods, the immense size of many of the trees, regarded there as only ordinary, constantly called forth his admiration; but when the famous

monarchs of the forest were finally reached, and his experienced eye began to take in their stupendous proportions, his astonishment, delight, and awe were almost beyond expression. No scene during the journey made a deeper impression upon his mind, and he frequently referred to it afterwards.

The Central and the Union Pacific Railroads were followed on the homeward route, the party stopping at Salt Lake City and diverging also for a few days to visit Denver and other places in Colorado. This was the last journey of any importance undertaken by Mr. Dodge.

The fact that he was engaged in travelling was not held by Mr. Dodge to be a valid excuse for suspending any Christian activity. He never regarded himself as "off duty." Wherever he went, on whatever errand, he was also intent upon his "Master's business," — not anxiously or ostentatiously, but naturally, and whenever an opportunity offered. On the steamboat, in a stage-coach, sitting beside a stranger in a railway car or at a hotel table, he could, by a friendly word or act, enter into conversation, and finally lead the way to religious topics, and perhaps to a personal appeal. He usually carried with him a number of tracts and leaflets suitable for different occasions. In the days when he was in the habit of travelling by stage or in a private carriage, especially through the lumber or mining regions of Pennsylvania, he would scatter tracts at schoolhouses or dwellings along the road. If he saw a group of children, he loved to stop and say a few cheerful words, or throw them some small papers or tracts. When sometimes floating down a stream on a timber raft, he would fasten a tract in a partially split shingle and throw it on the bank in front of some lonely house.

The guide who conducted the party to the great trees of California was found by Mr. Dodge to have once belonged to one of his Sunday-schools in New York. He had long ago wandered out to the Pacific coast, and was now living

in forgetfulness of much of his early training. When Mr. Dodge returned to San Francisco he took special pains to send this man a Bible. In his various journeys from place to place he was continually invited to address temperance meetings or Sunday-schools, or to speak before churches and at public assemblies, and he rarely refused to comply. He was also frequently urged to aid churches, institutions, or individuals in the places he visited; and if the cause commended itself to him, he was glad to respond to such appeals.

Sunday travelling he regarded as unnecessary and wrong. However urgent his business, or wherever he found himself on Saturday night, his invariable rule was to stop for the Sabbath. He believed that a little previous care in planning a journey would generally enable a traveller to reach some suitable, or at least comfortable, resting-place at the end of the week. Certainly he always felt that some of his own most delightful experiences, as well as often unexpected opportunities for usefulness, came to him when he was endeavoring to honor the Lord's day.

He had occasion to notice also that such "godliness" was sometimes "profitable" in promoting the direct object of the journey, — and this not merely in the rest to body and peace of mind so valuable to a man burdened with business cares, but that more than once he reached his destination all the sooner by waiting over.

At one of the sessions of the Sabbath Convention at Boston, 1879, Mr. Dodge related the following incidents: —

"Some forty years ago I was bound to New Orleans on a hasty and important mercantile trip. I had been riding three days, day and night, in the stage. The stage was full; and on Saturday, as evening approached, I said to my fellow-travellers: 'What a blessed thing that we have the Sabbath to-morrow!' 'Well,' said one, 'would n't it be! But I am so situated that I must go on. I wish I could rest; but I can't.' I found from the driver that at about eight o'clock in the evening we should reach La Grange, Ga.

I said, 'Let me out there.' When we arrived, I took my valise and went into the hotel. It was a very small hotel; but I slept soundly. The Sabbath morning was beautiful. At the breakfast table there were none but the landlord and three children. I asked the children, 'Have you a Sabbath-school?' 'Oh, yes, sir! we are hurrying to get through to go.' 'Will you let me go with you?' 'Yes, sir; certainly.' They led the way, and we crossed a little park to an academy in a grove, where I found, to my astonishment, a large Sabbath-school. The children went in, and I sat down by the door, an entire stranger. I was superintendent of a Sabbath-school in New York. The superintendent, seeing me, came and said, 'There is a Bible-class of young men from the academy; their teacher is sick to-day. Will you teach them?' There were eight or ten fine-looking young men, and I had a pleasant time with them. Before the school closed, the superintendent came and said to me, 'Stranger, where do you come from?' 'I am from New York.' 'Now, look here,' said he, 'we have just started a Sabbath-school here, a union school. We are Baptists, Methodists, and Presbyterians. We never had a Sabbath-school here until now. Now, won't you talk to the teachers and scholars?' So, in my plain way, I undertook to speak to the children. Then the school was dismissed, and we went towards the church, where I heard an excellent plain sermon. There were three or four churches on the green; and as I came out, quite to my astonishment and pleasure one of my customers — I had forgotten that I had a customer in La Grange — came up to me and said, 'Why, Mr. Dodge, where did you come from?' And he introduced me to three or four gentlemen; and one of them said, 'Don't go back to that hotel; come and take dinner with me.' While we were eating, three gentlemen called, among them the principal of the large academy, — a brother of the Rev. Dr. Beman of Troy, — and they said, 'We want you to talk to the people in the church this afternoon. We will give up the services in the other churches, and attend this.' The church was large; and in front were about sixty of the young men from Mr. Beman's academy, and then the children of the school filled up nearly the rest of the centre, and the galleries and sides were crowded full. I spoke to them for half an hour. In the evening they said they had just started a teachers' meeting, and they wished me to come

to that. I went, and we had a good talk together. I returned to the hotel, slept well, and rose on a delightful morning. I had to run the risk of the stage being full. When I came out to go, there were some twenty or thirty of the citizens of La Grange to bid me good-by. I had come a perfect stranger, but they were waiting to see me off. The stage arrived, and I secured my seat, and went on travelling that day and night. Next morning we reached a little railroad built out from Montgomery, Ala., where we were to take the steamer for Mobile. As I got on the train I was anxious, and said to the conductor, 'Is there any boat down the river to-day?' 'Two went down yesterday,' he said. 'There won't be another until Thursday.' 'Well,' I said to myself, 'it has always turned out well when I have tried to spend the Sabbath right.' We arrived in Montgomery. As the train stopped, a man sung out, 'Any passengers for the boat? It is just off.' The best of the two boats had waited to take in a hundred bales of cotton, and they concluded to await the train. In ten minutes we were going down the river. The next day we overtook the other boat at a wooding-place, and there were my friends who rode with me in the stage, and could not stop over Sunday, waiting on board that boat; and, our boat being the faster, we got into Mobile one day ahead.

"A few years after that, before the days of steamships, I was on my way to Liverpool in one of the largest ships that ever sailed out of New York. We had a twenty-four days' passage to the mouth of the Channel, and there we rested; there was not wind enough to carry us farther. A pilot-boat came out from old Kinsale; there was just a breath of air sufficient to move the little boat with its large sails. I was anxious to stop at Cork to see Father Mathew, and quite a number of us made an arrangement to get on the pilot-boat and go on to old Kinsale, and thence through the country. Soon after we left the ship we found there was n't wind enough for the boat even; and just as we got under the head of Kinsale, the tide began to run out swiftly (for it rises there thirty feet), and we had to lie under the head of Kinsale all night, — a terrible night too. Next day was the Sabbath. The sun rose in all its beauty, and about seven we ran in with the tide to the little village of Kinsale. We were all tired, many of our friends had been sick during the night, and it so happened that

each one of them had a most pressing excuse to go on. Some of them had never travelled on the Sabbath, but they were so situated that they must go on; and particularly one lady, who had come out in charge of two girls ten or twelve years of age, and she was very anxious indeed to keep on travelling. A gentleman and his wife from New York, Mrs. Dodge and myself, were all that remained. We had nice rooms in a little bit of a hotel, where we changed our clothing, washed ourselves, and got breakfast. We went to a beautiful little church, and had a delightful service. After service the young preacher, seeing us there as strangers, made us welcome; and we attended service again in the afternoon. On Monday morning, as the coach came up, we found this young clergyman was to be our companion to Cork; and he said: 'Now get up on top of the stage; I know all the country, and will show you everything.'

"We had a charming ride of two days and two nights. But the second day, about ten o'clock, we stopped at one of the principal stage villages, and there on the platform stood every one of our poor fellow-passengers. There they stood; and that poor woman with her two little children! They had travelled day and night, had become tired, and waited for this coach to come along; but there was n't a seat to be had, and we left them there utterly forlorn."

Mr. Dodge was a ready and rapid penman, and when absent from home made it a practice to write almost daily to his wife or a member of the family. If he had not time to send more than a few lines, or even a postal card, some message was sure to come. He occasionally took with him envelopes already addressed, and containing a sheet of paper, so that he could write a pencil note and throw it into a post-office box in any railway-station or town.

In the comparatively few journeys Mr. Dodge took unaccompanied by his wife, his Sunday letters to her generally contained an account of the sermons he had heard, or of the work he had himself done during the day.

Such a letter, written at Phelps's Mills, April, 1858, gives

a glimpse of one of his Sabbaths at a lumbering point in Pennsylvania: —

"I must say I have not followed your advice. I could not keep still on Sunday. I rode early in the morning four miles up the creek, and met by appointment some twenty or thirty of the men who had contracted to float the logs, and were intending to do so on Sunday. I got them all into a house, and had a very interesting time. I left them tracts, papers, etc., and 'they rested the Sabbath day.' In the morning I attended church at the village, and in the afternoon addressed the Sunday-school at the mills, and at the close of preaching spoke twenty minutes to the people. They were very attentive and solemn. In the evening I went again to the church at the village. So you see I was very busy; but God gave me strength, and I am much better than when I left home."

From St. Louis, November, 1880, he writes to his wife: —

"I have been to-day to hear my good friend Dr. Nelson preach a most wonderful sermon from the text, 'For we have all sinned, and come short of the glory of God.' He dwelt on sin, its nature and consequences; and then the only remedy, Jesus Christ. Every word was just what you would have delighted to hear. He used no notes whatever. I took dinner with one of his church members, and met there Mr. G——, the great friend of the colored people who have come in such numbers to this State. This evening I expect to hear Dr. Nelson again, — on 'Heaven, and who will go there.' How I wish you were with me!"

CHAPTER X.

EFFORTS FOR TEMPERANCE.

IN no sphere of activity were the characteristics of Mr. Dodge more conspicuous than in his labors for the cause of temperance.

At the date of his birth the question of total abstinence had scarcely been broached. Drinking habits were universal. "Births, marriages, and burials were hallowed by strong drink. It was indispensable at anniversaries, civic festivities, military displays, municipal elections, and even religious ceremonials."

In his address as chairman of the opening session of the International Temperance Convention, held in Philadelphia, June, 1876, Mr. Dodge reverts to his own recollection of those early customs: —

"I call to mind my sainted father, an elder in the Presbyterian church and a strict temperance man for his time. When building a factory in Connecticut, he insisted as one of the conditions that there should be an entire separation of the village from the surrounding country, where liquor was sold, and that nothing which could intoxicate should be allowed, except a small keg of brandy and a keg of New England rum and of gin, to be dealt out by order of the physicians. But the idea of the social disuse of everything intoxicating never entered my father's head, for no one was more particular in putting up his cider for the year. The best apples were selected, and after the cider had stood for some time, forty or fifty dozens of well-washed bottles were filled and corked, — my brother and myself having first put in allspice and raisins. This cider, when ready, was like sparkling champagne. Ministers of

all denominations, who came to the village to preach, always stayed at my father's house, and they invariably found the sideboard supplied with the best madeira. Guests were not asked whether they would take something, but what would they take, — brandy, wine, or this sparkling cider. My father, I say, was a thorough-going temperance man for those days, — but that was sixty years ago. He lived long enough to become one of the strongest advocates of total abstinence."

He says again, addressing a Young Men's Christian Association: —

"At that time cider was the common family drink in the country; but this, in turn, led to a large increase in the use of rum, — few New England farmers supposing it possible to harvest their crops without the customary supply of rum and molasses mixed with water. At last it became evident that cider also must be banished, or there was no hope of a successful temperance reform. Thus began the movement for total abstinence from all that could intoxicate! — but not without great opposition. Even many Christian people looked upon the advocates of this cause as fanatics. It is something more than fifty years since those veterans, Edwards, Dwight, Nott, Lyman Beecher, Delavan, Hewitt, Ladd, Marsh, and others began the great crusade against ardent spirits. Sermons, addresses, tracts, were widely circulated; societies were organized all over the New England and Middle States; and the published statistics of intemperance aroused and alarmed the best portion of our citizens."

With some of these distinguished pioneers Mr. Dodge was associated, and in many of these early movements he bore a part; his interest growing with his years, and his position becoming more and more prominent, until he was recognized in the United States and in other countries as a leader and representative of the most catholic, sagacious, and progressive phases of the temperance cause.

In the checkered development of this great moral struggle Mr. Dodge saw the original Moderation Reform itself

reformed into positive total abstinence. He rejoiced in and aided the Washingtonian uprising, swift and strong in its first glow, but finally shorn of lasting results because it did not demand suppression of all traffic in liquor, and laid small stress upon religious motives. He had words of encouragement for the various Orders, Leagues, Unions, and Associations which sprang up successively; for he accepted them as fresh corps in the one army, although they might not always use the weapons or methods he most approved. He greeted with enthusiasm the formation of Juvenile Societies, Cold-water Armies, and Bands of Hope; for he loved children, and had faith in the progress and final triumph of temperance principles chiefly as they could succeed in winning the young.

During his visit to Ireland in 1844 he urged Father Mathew to extend his labors to America; and when this zealous apostle of total abstinence reached our shores, Mr. Dodge with a large company hastened down the bay in a special steamer to extend a fitting welcome.

With Neal Dow and his long and undaunted conflict for absolute prohibition he always manifested the warmest sympathy. To John B. Gough he was a life-long friend. To Francis Murphy and many other individual workers he gladly gave the hand of fellowship, and into the labors of Moody and Sankey he entered with burning zeal; for he recognized in their aims supreme reliance upon what he held to be the one ground of hope for the drunkard, — repentance towards God, and faith in Jesus Christ. He had small confidence in any reformation that did not include Scriptural conversion. His own early Christian life was nurtured in the midst of the revivals under Nettleton and Finney; the temperance awakening began at that time. It has always been, in a greater or less degree, a religious movement, and has achieved its best results as the precursor or attendant of revivals. Prayer for and with the slaves of drink, or dealers in it, has achieved results

that cannot be denied. This was the power behind the heroic and memorable Woman's Crusade, exceptional in its methods, but justified by desperate need and by triumphant success. Mr. Dodge deeply sympathized with this irrepressible outburst against the destroyer of homes, and he hailed with thankfulness the growth of the Woman's National Christian Temperance Union and other kindred organizations.

Wherever a distinctly religious element was the basis of temperance effort, he expected favorable results. He held it to be the province of the Church to lead in this reform, and he welcomed denominational or ecclesiastical co-operation, of whatever name or in any form. He was himself a member of the Permanent Committee on Temperance appointed by the General Assembly of the Presbyterian Church. He was one of the first to receive and encourage Mr. Robert Graham, General Secretary of the Church of England Temperance Society, in the effort to establish a similar organization in America.

Bishop Henry C. Potter, of New York, then Rector of Grace Church, writing Feb. 9, 1883, refers to Mr. Dodge's presence at one of the earlier meetings of this Society: —

"It is to me a very grateful memory that the last time I saw him he came to the anniversary of our Church Temperance Society and, unsolicited, gave us a 'God-speed' which surprised and delighted us all. I knew that he dissented from some of our methods, and I was rather perplexed by his presence, thinking that perhaps he had come to criticise. In this mood I said to him, 'I am somewhat surprised to see you on this platform, Mr. Dodge.' 'Oh,' he replied promptly, 'it is a very good platform.' 'As far as it goes, I suppose you mean,' said I. 'Yes,' he said, 'as far as it goes.' But before the evening was over he asked an opportunity to bring us the greetings of the National Temperance Society; and then, in words whose cordial ring I can never forget, gave us the encouragement of his warm approval and hearty sympathy. It was a large-minded and chivalrous thing to do; for, as I have said, he was not unmindful of our differences as to

methods. But his vision was wide enough to see that we were trying to serve the common cause, and his heart was generous enough to acknowledge it."

The same characteristic spirit of liberality and readiness to see good in every honest attempt to promote temperance, is manifest in a letter addressed, April, 1879, to the editor of the "Tribune." It also exhibits Mr. Dodge's views of the progress already achieved. The occasion was the report of a meeting of the Business Men's Society for the Encouragement of Moderation, at which it had been asserted that "drunkenness was more than ever on the increase."

"I am gratified at any movement looking to the downfall of the habit of fashionable or social drinking. Those of us who can go back to the very commencement of the temperance reformation know that in all parts of the country outside of our large cities a remarkable change has taken place in the habits and customs of the great mass of the people as the result of temperance efforts. Had it not been for the vast increase of population from the Old World the results would have been more apparent. We who have watched it feel that the progress has been most encouraging. I have just returned from an absence of two months, in which I have travelled through ten States and more than two thousand miles, and I have seen less drinking and fewer drunkards than ever before in the same time and distance. This new movement reported in your columns is in the right direction; and although it does not go the full length, I wish it God-speed, and trust many of its members will take the pledge which stands first in their platform, — the pledge of total abstinence."

Mr. Dodge was ready to try all instrumentalities that could commend themselves to his judgment.

In 1857 he united with a large number of citizens in founding a State Inebriate Asylum at Binghamton. Extensive buildings were erected, and high hopes entertained; but adequate results were not realized.

More recently, in 1877, he aided largely in establishing

the New York Christian Home for Intemperate Men, — an institution having its chief design to bring all its inmates under direct and positive religious influences. Provision was made to accommodate those able to pay; but an equally cordial welcome was extended to those utterly destitute. One condition only was demanded of rich and poor, — an honest desire to be wholly and permanently delivered from the debasing habit, and a willingness to look solely to God for relief. Drunkenness was declared to be a sin needing to be repented of, and to be overcome by Divine grace alone. Mr. Dodge took unwearied interest in the growth and success of this institution. He was its president at the time of his death, and a few months previous had rejoiced in the opening of its new and commodious building on Madison Avenue, and in being able to say in his annual official Report: "It is manifest that this home has done and is doing a most beneficent and remarkable work in restoring and saving the unfortunate."

It was in visiting a somewhat similar institution for women, which, in conjunction with a few other friends of temperance, Mr. and Mrs. Dodge had just established, that he did his last public work. He was here taken ill and returned to his own home, never to leave it again alive.

Mr. Dodge was always ready to advocate his temperance principles upon every proper occasion, in public or private. He was a natural, forcible, sympathetic speaker, and his genial, courteous, clear presentation of arguments or incidents rarely failed to disarm criticism, and often won both the hearts and convictions of his hearers. He spoke apparently with equal freedom and pleasure to great assemblies or crowded conventions, in halls or pulpits, at Sunday-schools or mission-chapels, among news-boys or roughs, miners, lumbermen, or freedmen.

On his first visit to England, in 1844, he carried letters

to prominent temperance men, and was repeatedly invited to make addresses. An intimate American friend, living in England at the time, writes to him in August of that year of a meeting held at Manchester: —

"Many inquiries have been made concerning you. The chairman told me he had never known so much real good done at one meeting, not only on the subject of temperance, but in religion; nor had he seen any one so well keep the attention and interest of a meeting."

When travelling abroad subsequently, and especially during his last visit to Great Britain, in 1881, he addressed large audiences in London and elsewhere. Speaking of these journeys, he says: —

"I remember having in England several times a good opportunity to deliver quite a temperance lecture at table in giving the reasons why I did not drink. Dining once with six or seven clergymen, we were the only ones who drank water, and they thought it strange. The conversation for more than an hour afterwards was a regular running temperance discussion on the duty and responsibility of Christians in relation to social drinking."

Mr. Dodge not only was himself received in foreign countries as a leading American advocate of temperance, but he took peculiar pleasure in welcoming to the United States representatives of the cause from abroad. Many delightful and enduring friendships were thus formed, and the essential unity of the common movement was made more conspicuous.

Mr. Dodge was a constant reader of British as well as American temperance papers. The "Alliance News," published in London, was often in his hand. He especially followed with keen interest the progress of Sir Wilfrid Lawson's Permissive Prohibitory Bill, from its first introduction into Parliament, amid the derision of members, until the passage of the resolution affirming the principle. He also anticipated important results from the establishment,

by Dr. James Edmunds and others, of the London Temperance Hospital, which seeks to remove disease without any resort to alcohol as a medicine.

The principle that responsibility is in proportion to opportunity, Mr. Dodge heartily embraced. The higher he rose in private or public stations, the more eager he seemed to be to make that position a new vantage-ground for enlarged usefulness. When he went to Congress, he was impressed with the thought of the vast influence which that body might exert outside of mere political questions; and while conscientious in the discharge of his absorbing duties as a representative from the city of New York, he found time for other work.

The Rev. J. B. Dunn, D.D., in his "History of the Temperance Movement" (see "Centennial Volume") says:

"During February, 1867, a Congressional Temperance Society was formed in Washington. Sixty members of the Senate and House signed the call for the meeting. The president was the Hon. Henry Wilson, Senator from Massachusetts, to whom, with the Hon. William E. Dodge, president of the National Society, and then a member of the House, Washington and the country are indebted for such a society. No one step taken to advance the cause of temperance for some time did more to educate public sentiment, arouse the public conscience, and electrify the hearts of its friends. It was one of the victories gained for temperance during the winter of 1866–1867."

At the formation of this Society Mr. Dodge was one of the principal speakers: —

"We are met here to-night in view of a widespread evil more to be dreaded than any epidemic. More die in a single year from the influence of intoxicating drinks than all who have perished from cholera since it first visited our land in 1832. The fact has already been stated here that fifty thousand annually go to drunkards' graves. I indorse the statement, — not that all die admitted drunkards, but they die premature deaths from disease superinduced by the use of intoxicating drinks. Some of us stood on this

beautiful avenue two years ago, and for long hours witnessed the columns of our returning noble veterans as they passed in review. Could we have realized they were all marching to drunkards' graves, with what terrible anxiety should we have looked upon their faces! And yet when that mighty army had passed, if we could have felt that was the end of the sad procession, it would have been less appalling. But as 1868 looms up in the distance, we behold the onward march of fifty thousand more, all coming from those licensed recruiting places for drunkards, — the hotels and saloons. They come enlisted from the dining-tables of the distinguished men of our land, where temptation is set before them because it is fashionable; they come from social gatherings where the punch-bowl is seen, — where intoxicating drinks circulate amid our wives, our daughters, sisters, and friends; where temptation meets the man who enters that house determined not to drink, and young and lovely woman reaches out the cup, and there is no moral courage to resist.

"Sir, we are not fanatics; no man can take the Bible in his hand and say to me that *per se* it is sin for me to drink wine. Yet he can take that Bible and show most conclusively there may be circumstances under which it would be sin for me to drink. If my brother has been addicted to the use of the intoxicating cup and is manfully struggling to resist the appetite (and what it is none but they who have acquired it know), should I drink my wine in his presence, put it on my table and ask him to drink, and he should be overcome and die a drunkard, — God would call me to account for my brother's blood. And here comes in the power of example and sympathy, which is the grand foundation of every temperance organization. It is the Bible principle we must endeavor to follow, — self-sacrifice for the good of others. Paul declared: 'If meat make my brother to offend, I will eat no more meat while the world stands.' And now let me say to my fellow-members of the Thirty-ninth Congress, the eye of the nation rests upon Congress as the focal point. Whatever emanates from Congress goes world-wide. We are here placed high on the mount of responsibility; and as, by God's blessing, we have helped to save the country from that terrible curse of slavery, is there a man here who will not be willing to sacrifice himself for the

sake of saving the fifty thousand who may die drunkards in 1868 — for the sake of saving the nation itself!"

From the year 1865 until his death Mr. Dodge's name and labors in connection with the cause of temperance were more particularly associated with the National Temperance Society and Publication House.

For more than twenty years he had been an active member of the American Temperance Union; but at the close of the war the friends of temperance were kindled to unite with fresh vigor against a foe of the nation's life more deadly than even negro slavery. Many felt the need of a more comprehensive and central organization than any yet attempted, and at the same time a vastly larger use of the Press. A call was issued for the Fifth General Temperance Convention, to be held at Saratoga. An unusual number of the older and best-known friends of the cause assembled. After full deliberation a committee was appointed, with Mr. Dodge as chairman, to propose measures for a new and national society.

The first meeting of the Committee was held in New York, at Mr. Dodge's office. A constitution and scheme of work were drafted, and finally the two objects deemed essential were combined under the title of the National Temperance Society and Publication House. At the subsequent formal organization Mr. Dodge was elected president, William A. Booth treasurer, Rev. J. B. Dunn corresponding secretary, and J. N. Stearns publishing agent, with a large body of representative temperance men as vice-presidents and managers.

The struggles and successes of this Society cannot here be told. The story already has a place in the religious and philanthropic history of the country. Its influence has penetrated into every State and Territory, and among all classes. Its literature has presented each new phase of the discussion, and has grown into an educating power of incalculable value. Twelve hundred publications have

been issued, with millions of pages annually of tracts and papers for old and young. Its operations embrace meetings, conferences, appeals, and useful agitation of every form. It seeks the aid of the pulpit, it goes into the family and the social circle, it enters the doors of public and private schools, it appears in the halls of legislation, and has its deputations at the seat of national government. It pleads for congressional commissions of inquiry and for constitutional amendments. It watches the decisions of courts, and strives to hold officials to strict discharge of duty. It co-operates with religious bodies of every name, and with all the various orders of temperance societies. It is in close alliance with similar organizations in foreign lands, and hastens to announce every fresh triumph at home or abroad. It is steadily growing in strength and in popular esteem. Above all, it is seeing a country increasingly pervaded with a deep and intelligent hatred of intemperance, and a fixed purpose to suppress, by every moral and legal means, this "crime of crimes."

In each department and effort of this Society Mr. Dodge was profoundly interested. Every instinct of his nature revolted against the unspeakable misery caused by intoxicating drinks. Every year intensified his apprehension of the enormity and destructiveness of this curse of the race. Each fresh development of its evil aroused him to more resolute opposition. He gave time, strength, and means to this Society because he believed it might be made a fit and potent agency in resisting and overthrowing a power that threatened the very life of the nation. He bore the Society on his heart, and was constantly devising ways to promote its efficiency. One of his last efforts in its behalf was to raise a fund of forty thousand dollars to increase its working capital, adding twenty thousand dollars more himself as a special endowment, the income of which should be used for gratuitous circulation of its publications.

A few extracts are taken from a tribute to the memory of Mr. Dodge from the pen of one whom he loved with peculiar affection, and who had been associated with him in the management of this Society from its inception, the Rev. Theodore L. Cuyler, D.D.: —

"When the Board of Managers gathered, on the day after his death, in the committee-room which had been one of his *homes*, and when we looked upon his empty chair, we all felt like orphans; for he was the founder, the friend, the father to whom we all paid a loving reverence. No taint of selfishness ever entered into his life-long, whole-souled labors for temperance. He loved the cause with all his might and mind and strength, and gave to it the unstinted gifts of his purse, his time, his brain, his example, his prayers. To him we all looked in every emergency; on his sagacity, energy, and intuitive judgment we all leaned with a trust that was never disappointed. During these eighteen years he has been the representative, before the whole American people, of the wisest purposes and the widest activities of the temperance reform. His eye took in the entire field, his hand was on every lever of the varied machinery. Everybody knew him, everybody loved him, everybody trusted him. When his lithe, manly figure, elastic step, and genial face came to the front on our platforms, we all felt as an army-corps feel at the glimpse of their field-marshal's plume.

"His conscience made him a total abstainer from the social glass. As a citizen he held to the inherent right of every community to protect itself from the curse of the dram-shop: this made him a zealous prohibitionist. As an ardent laborer for the welfare of the young he urged the introduction of temperance teachings into the Sabbath-schools and the public schools. As a Christian redeemed by the blood of Jesus, his deep temperance convictions of duty were part and parcel, bone and sinew, in his vigorous vital piety. He was too sagacious not to perceive that the kingdom of God can never conquer this world while it shall have in its rear the stupendous batteries of King Alcohol. Recognizing this great fact, he bent his energies towards arousing Christian people to the full measure of their responsibilities and duties. His voice rang out, clear as a trumpet, before hundreds of religious assemblies. During the centennial summer of 1876 he presided

over an International Convention of Temperance Reforms. He there took the high ground that the Bible and the ballot are the two great weapons for the overthrow of drunkenness and the dram-shop. In the same city of Philadelphia, before the Pan-Presbyterian Council of 1880, he read a masterly paper on the Church and Temperance. During the last dozen years he repeatedly threw open the elegant drawing-room of his own mansion for the discussion of the various aspects of temperance. Many of the best treatises of the Publication House were first read there."

At one of these parlor gatherings Mr. Dodge had the pleasure of introducing to a distinguished company two prominent leaders in temperance reform, the Hon. J. P. St. John, then Governor of Kansas, and the Hon. A. H. Colquitt, Governor of Georgia. At another, Chief-Justice Noah Davis, of the Supreme Court, presented a paper entitled the "Relations of Crime to Intemperance." At one of these drawing-room meetings, also, a widely known British advocate of temperance, Mr. James H. Raper, representing the United Kingdom Alliance, was welcomed to America. Papers were also read by the Rev. Mark Hopkins, D.D. (then President of Williams College), upon "The Relation of the Social Drink-Customs to the Educational Interests of the Country," and by the Rev. Henry C. Potter, D.D. (now Assistant-Bishop of New York), on the topic, "How may the Total Abstinence Movement be strengthened and extended?" Informal addresses were also made by others, among whom were the Rev. James McCosh, D.D., President of Princeton College, the Rev. John Hall, D.D., of New York, the late Rev. William Adams, D.D., and Dr. Willard Parker.

Mr. Dodge's views respecting the questions now most prominent in temperance discussions will appear from passages in his paper read before the Pan-Presbyterian Council in 1880: —

"Having watched the progress of the temperance reformation from its beginning, and the several crises which have from time

to time secured fresh public attention, and in each case carried the cause forward, I am now fully convinced that the next great battle is to be for prohibition. This principle of the suppression of the traffic by popular vote, either through constitutional amendments, State and National, or by local prohibition, is the question which the friends of temperance in this country are bound to press until public sentiment shall secure the result.

"It is not claimed that prohibition will prevent all intemperance; but it will go far towards it, by removing the public temptation which is now the cause of so much intemperance. The license-system is the chief obstacle in the way. It gives a kind of legal respectability to the business. I desire to secure the active co-operation of our church to the greater work of prevention, by closing up the fountains from which all this misery flows, — to the work of awakening public attention to the sin and folly of granting men license to sell the poison, and then trying to rescue those who are being destroyed by the very thing we have made it lawful, and hence apparently right, to sell and use.

"As Christians and citizens we have responsibilities which we must so discharge as to promote the best interests of society, and not simply to carry out party plans, which in almost all cases are arranged to secure the influence of the rum-seller and the votes of his customers. The time must come when no Christian can maintain his standing in the church who will manufacture, sell, or use intoxicating drinks, or vote for any party favoring income from license to sell poison. Christians have it in their power almost wholly to remove the source of this fearful evil. Let it once be understood by political managers that Christians will no longer support men for office pledged to license this traffic, and there will be no difficulty in obtaining the adoption of the principle of prohibition."

While maintaining these sentiments he did not insist upon immediate and extreme measures, that would in reality defeat themselves. He saw the need of educating the public mind and the Christian conscience; he knew the process must be gradual; he would keep one aim in view, but not expect the consummation to be reached at a single stride. "I am for prohibition of the dram shop,"

he said, in effect, to Dr. Cuyler, "but I am willing to work with anybody or everybody who is honestly trying to curtail their number. If I cannot obtain all I want, I will get all I can."

In 1882 some zealous friends of Mr. Dodge and of temperance requested him to allow his name to be proposed for mayor of New York. Still later he was strongly urged to consent to be nominated for governor of the State as the candidate of the growing temperance party; but while he firmly believed Christian men should vote as they pray, he felt it would be wiser at that time for the advocates of temperance to side with the party which represented the best elements of the people, and had already carried some measures for the suppression of the liquor traffic, and was willing to favor still others. Under the circumstances then existing he considered this course more for the real interest of the cause than to make a distinct temperance issue, with every probability of so dividing the vote as to throw victory into the hands of avowed enemies.

During the struggle for prohibition in Kansas, Mr. Dodge raised a subscription among friends in New York to aid the temperance party; and he lived to see the policy of prohibition established not only in Kansas, but in Iowa, while local option had already been successfully carried in separate counties of many States, and agitation for prohibitory laws was active in every part of the Union, and manifestly gaining in popular favor. On several occasions Mr. Dodge represented the National Temperance Society before committees of Congress to advocate the appointment of a national commission of inquiry concerning the alcoholic liquor traffic. As president of this Society he signed an earnest protest, which was presented to both Houses of Congress, against the infamous bonded-whiskey extension bill, and he joined in a petition for an amendment of the Constitution to prohibit the manufacture and sale of all alcoholic beverages throughout the national domain.

During the last few months of his life he presided or made addresses at a series of meetings and conferences held in New York and Brooklyn to consider the religious aspects of the reform to favor a prohibitory amendment to the State Constitution, the introduction of scientific temperance instruction in the public schools, the temperance needs of the freedmen, and kindred topics. It was his habit to send temperance books — often one or two volumes, sometimes almost a library — to individuals, societies, Sabbath-schools, institutions, railroad employés, or others in special need of such reading. During the war he aided in supplying temperance literature to the army, and more recently he gave much attention to the effort to scatter temperance books and papers among the colored people of the South.

He participated in securing the tribute to Mrs. President Hayes for her brave devotion to principle in excluding spirituous liquors from the White House. He believed her portrait hanging in the executive mansion would be a perpetual incentive in the struggle to reform social drinking customs at the capital and in other parts of the country.

Mr. Dodge never joined any distinct temperance order until near the close of his life, when he united in establishing a division of the Sons of Temperance in connection with a church near his country residence at Tarrytown, on the Hudson; and then the chief motive was to bring under the influence of such an organization a gentleman in whom he had become interested.

Mr. Dodge had deep convictions respecting the power and responsibility of personal example. He accepted in the fullest measure the apostle's rule of action (Rom. xiv. 21): "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." He could not see it to be consistent for one who professed to obey the word of God, and to be

a follower of Him who came not to please Himself, to indulge in the use of wine or ardent spirits of any kind. However harmless they might seem to be to the person himself, there could never be a time when such indulgence might not prove a deadly snare to some immortal soul at his side, — perhaps a child at his table, an associate in business, a family friend, a casual acquaintance, a servant in the house; or it might be a mere passer-by, unknown and unnoticed, but one who knew him, and would gauge his own conduct by the example before him; or it would be some reformed man struggling half despairingly with his old enemy, and it needed but this one glimpse of a self-indulgent professor of religion to turn the fatal scale.

In this matter Mr. Dodge was not willing to allow in himself even the appearance of evil. He would not occupy any position that seemed to countenance in any form the use of alcoholic drinks. He severed his connection with one of the leading social organizations of the city when he found that a considerable portion of its income was derived from supplying its members with wines. He was loath to sanction the use of alcohol as a medicine, not merely because of the pernicious adulterations, now so well ascertained, but because he doubted its efficacy as a remedial agent, and especially because of the constant and painful revelations from every quarter of confirmed drinking habits resulting from remedies prescribed by physicians.

Mr. Dodge held his temperance views as intelligently and tenaciously as his religious convictions. His temperance was part of his religion; both were firmly grounded upon love to God and love to man. He maintained these principles at all times and in every company, not obtrusively, not uncharitably, but frankly, affectionately, earnestly; and while in public addresses he enjoyed so general a welcome, the singular persuasiveness of his private conversation and personal attraction will long be remembered by many who sought his counsel or were sought out by

him. Such transparent love and faithfulness in word and manner could not often be resisted; yet the patience and solicitude with which in some cases he would follow individuals for months, or even years, can never be known beyond the circle of those who were privileged to see how — following in the footsteps of his Master — he went out to seek the lost, or by those who through his persistent devotion were themselves permitted in their own experience to know the joy of the saved.

CHAPTER XI.

EFFORTS FOR THE INDIANS.

THE injustice and inhumanity which so long disgraced our national treatment of the Indians are happily giving place to methods more in harmony with the requirements of a Christian civilization.

The growth of public sentiment on this subject led, in 1867, to the appointment of a joint committee of Congress to investigate abuses in the administration of Indian affairs. This official inquiry revealed still more glaringly the extraordinary wrongs perpetrated under authority of the Government or by its citizens. A peace commission, consisting chiefly of army officers of high rank, was soon after despatched to make treaties with several of the tribes and to endeavor to avert a fresh outbreak of hostilities. The report of these officers declared that the wars waged by Indians were caused by the uniform injustice with which they were treated.

An organization, formed in New York and known as the United States Indian Commission, presented, in July, 1868, an urgent memorial to Congress, setting forth the reasons for the dissatisfaction of the Indians in the want of good faith on the part of the Government, the unprovoked outrages by white citizens, the unlawful occupation of their lands, and the fraudulent acts of agents in distributing appropriations. The petition closed by suggesting the appointment of men of trustworthy character, independent of political party, and not to be remunerated from the public treasury.

The next year saw the introduction of the "peace policy" proposed and sustained by President Grant. His first step on assuming office had been to substitute everywhere army officers for Indian agents; but as this failed to effect any marked improvement, he now resolutely adopted a system that was intended to transfer the management of Indian affairs to a board of not more than ten commissioners, selected "from men eminent for their intelligence and philanthropy," who would serve without pecuniary compensation. They were to act under the direction of the President, and to exercise joint control with the Secretary of the Interior over the disbursement of the appropriations.

Mr. Dodge was requested to become one of these commissioners. The letter announcing his appointment reads as follows: —

DEPARTMENT OF THE INTERIOR, WASHINGTON, D. C.,
April 15, 1869.

DEAR SIR, — The President has directed me to invite you to become one of the Commission, provided for by the late Act of Congress, to act as auxiliary to this Department in the supervision of the work of gathering the Indians upon reservations, etc.

The Commission will serve without pay, except for expenses actually incurred in travelling, and it is expected to act both as a consulting board of advisers and (through their sub-committees) as inspectors of the agencies, etc., in the Indian country.

The design of those who suggested the Commission was that something like a Christian Commission should be established, having in view the civilization of the Indian, and laboring to stimulate public interest in this work, while co-operating with the Department in the specific purpose mentioned.

(Signed) J. D. Cox, *Secretary.*

The names of the other members were the Hon. Felix R. Brunot, Pittsburg; William Welsh and George H. Stuart, Philadelphia; John V. Farwell, Chicago; Robert

Campbell, St. Louis; E. S. Tobey, Boston; the Hon. H. S. Lane, Indiana; and Dr. Nathan Bishop, of New York.

Mr. Brunot, subsequently chairman of the Commission, writes in regard to its formation and work: —

"Few of these gentlemen at first seemed to think acceptance possible, owing to the magnitude and pressure of their private duties. Only the reasonable request accompanying the official letter, asking that no adverse reply be made until a meeting for consultation could be held in Washington, prevented Mr. Dodge and several others from declining the honor at once. But when, after full consultation with the President, the Secretary, the Indian Committees of Congress, and with each other, they were convinced that the opportunity presented itself to prevent the threatened Indian war, to reform the long corrupt administration of Indian affairs, to change the policy of injustice and wrong, of warfare and extermination, for that of honesty and fair dealing, and to inaugurate practical measures for the civilization, education, and Christianization of the Indian, they felt compelled to accept the trust."

Mr. Thomas K. Cree, at one time secretary of this Board of Commissioners, describes the original design and method of operation of the scheme now inaugurated: —

"The members, in consultation with the President, divided up the seventy Indian agencies among the different religious denominations, giving a fair proportion to each. The missionary boards or some kindred authority were asked to name the seventy agents, who in turn had the appointing of some nine hundred subordinates. Thus the management of two hundred and seventy-five thousand Indians — civilized, half-civilized, and barbarous — was handed over to the Church, every branch of which was asked to assist in the work. The intention was that all the employés should be Christian men and women, with salaries ranging from six hundred to fifteen hundred dollars per annum. The call was for doctors, teachers, farmers, blacksmiths, millers, etc. Thus it was expected that nearly a thousand Christian men and women would go among the Indians, and by precept and example Christianize, civilize, and educate them. It was the grand opportunity

of the Church. Unfortunately the Church failed to see the great opening. In some cases men who were not even professing Christians were named as agents, and it was exceptional where the subordinate positions were filled by Christian men; some of the agents were appointed by local and political influence exerted upon the mission boards; some could not resist the opportunities so abundantly offered for making money dishonestly; and the subordinates were often men of no character whatever. Yet this system, grand in its conception, but imperfectly carried out, secured agents who as a class were honest, and went with the intention of doing what they could for the service and for the Indian."

Mr. Brunot's account of the work of the Board states that —

"Mr. Dodge was a member of each of the most important committees, and engaged in the duties involved with his usual energy and good judgment. His high appreciation of the objects aimed at, and their feasibility, made him from the outset an earnest supporter of the peace policy."

His services on the Purchasing Committee and the Executive Committee were highly valued by his colleagues. The Purchasing Committee, which supervised the contracts and buying of goods and subsistence supplies for the Indians, reformed at once the abuses in that department by inaugurating methods suggested by their long business experience; thus saving millions to the Government, and by the quality of the goods convincing the Indians that an era of honest dealing had come.

Visits to the Indian country by the sub-committees unearthed frauds, and their perpetrators were compelled to make way for honest men; causes for discontent were discovered and removed, and threatened outbreaks prevented. The objections of the Indians to schools were also largely overcome.

In 1869 Mr. Dodge, with Mr. Brunot and the late Dr. Nathan Bishop, made a long and laborious journey to

visit the Indians of the Southern Plains. The Committee was more than thirty days beyond the reach of mails, and their personal observations, together with those of Mr. Farwell among the California Indians, largely supplied the material of the First Annual Report of the Board.

One of Mr. Dodge's letters, written from a point in the Indian Territory sixty miles north of the Texas line, gives some description of this trip: —

"Camp Witchita, Medicine Bluff Creek,
"Aug. 21, 1869.

"We arrived here after a fatiguing journey of eighteen days over the plains. We had from Fort Hays, Kansas, where we started, an escort of forty soldiers; one ambulance and four mules for Mr. Bishop, the doctor, our clerk, and the cook; while Mr. and Mrs. Brunot and wife and myself had a small carriage, like a depot-wagon, with two fine gray mules. If it had not been for our having a chance to buy this carriage, the ladies must have turned back. Then we had two large six-mule-wagons for our tents, baggage, beds, eating arrangements, etc., and two more for the troops and their forage, making quite a respectable force, and compelling us to travel at army rate, — say twenty to twenty-eight miles a day, according as we found wood and water for our camp. The first six days were over a vast prairie, without a drop of water or a tree for miles together, or as far as the eye could reach. But after we crossed the north fork of the Canadian River we found an entire change, the prairie more rolling, and land of the very best quality; the grass and weeds, in places, growing as high as the top of the carriage, and covering the trail so completely that every few miles, with all our efforts in sending men ahead, we were often detained in trying to find it. The country became more and more beautiful as we continued our course south. After leaving Camp Supply we found ourselves amid vast herds of buffalo. We had every chance to see the excitement of chasing and killing them. We had good saddle-horses, and the ladies have taken turns in riding, and I have generally ridden twelve to fifteen miles each day. We have managed to get on with the discomforts of our three weeks' camp-life very well, thanks to a kind Providence. What we should have done without the tin cans of fruits, milk, and

vegetables, I hardly know. We had fresh meat almost every day, — venison, buffalo, birds, etc. Think of our travelling over four hundred miles, and not seeing a single human being except at Fort Dodge and Camp Supply, near which the Indians are gathered! At the point where we now are, and within twenty miles around, some six thousand Indians have been brought together. There are six tribes, — the Kiowas, Comanches, Apaches, Wichitas, Wacos, and what are called here the 'affiliated' Indians, made up of several remnants of once large tribes. The agency is under the charge of the Quakers, who are taking hold in good earnest. Their agent has several hundred acres of corn and other crops planted. Yesterday we met in council some fifty of the principal chiefs of all these tribes. It was a most interesting occasion. We had native speeches that would have done credit to any people in the world. Some of the young men in one band of Comanches, who came in last week from the mountains with a hundred and twenty lodges, had never seen a white man. They are among the wildest of the Indians. To-day three to four thousand have encamped near by to receive from us a present of sixteen hundred pounds of sugar and eight hundred pounds of coffee, which the head men will distribute to each lodge according to the number in the families. Every man, woman, and child has a horse or pony. The day of our arrival we passed six large camps, with thousands of horses grazing. We have still four hundred miles of slow travel before we can reach the railroad; but we dismiss our escort at Fort Arbuckle, and can then go somewhat faster."

The council held at Camp Supply was with the Cheyennes and Arapahoes. The official report says: "The talk was in many respects more satisfactory than we anticipated, and the result we hope will be very important." Mr. Dodge's remarks were as follows: —

"Brother of the Arapahoe and Cheyennes, we, the commissioners from the President, the Great Father, have come this long journey to see you and to let you know that the good white people love the Indians and want to do them good. We have come to see you, and take you by the hand, and say good words to you. We know there are some bad white men who have come among you,

and have cheated you, and made you think the white man is your enemy. We want you to look at your present position and see that the white man is inclosing and surrounding you, and that railroads will be built through the country and will soon drive away the buffalo, and then you will have nothing to depend upon. We want you to decide to settle down in one place, and each to select your home, cultivate the land, and learn to support yourselves, and become part of the American people and children of the Great Father. There are a great many people East who love the Indians. They wish to save the Indian from ruin. They remember that many moons ago the red man lived where the white man now lives; but they are gone. The great tribes called the Narragansetts, Mohicans, Mohawks, Stockbridges, the Delawares, the Oneidas, Senecas, and Tuscaroras, have passed away before the white man, while the Cherokees, Choctaws, and Creeks, who have gone on reservations, have lived and prospered. Now, we want you to begin to live like the white men. Cultivate your land, and we will send good men to teach your children to work, to read and write; and then they will grow up and be able to support themselves after the buffalo has gone.

"You must not drink whiskey if you want to do well. We are glad to see you here to-day, and hope all will be peace."

One immediate and unexpected result of this council was an agreement on the part of Medicine Arrow, chief of the Cheyennes, to bring in all the Northern members of his tribe, with their lodges, women, and children, and place them under the United States authorities, if the commissioners would promise them protection and peace. The Committee promptly drew up and signed a formal paper giving the desired pledge.

The council held a few days afterwards, August 20th, was at the Kiowa and Comanche agency, near Fort Sill, Indian Territory. The report states that "General Grierson introduced the commissioners, and Mr. Brunot, as chairman of the Committee, then stated that when the white people held a great council they always asked the great God and Creator of all men to give them

wisdom and incline their hearts to speak the truth. Mr. Dodge then opened the council with a short prayer, the chiefs rising and standing respectfully." After Mr. Brunot and some of the chiefs had spoken, Mr. Dodge said: —

"We have come a great way from the East to see you. We are not Indian agents. We live at home and have our own business; but the Great Father sent us to see you. We have not come to make treaties or to make presents. But the Great Father has heard many stories. There are good Indians and bad ones; good whites and bad ones. We are come to hear what you have to say, and will report it to the Great Father. He and all the good whites want the Indians to do well and to come and live here on their reservations, and they will be protected; but if the young men wander off and go on the war-path into Texas or elsewhere, they must be punished.

"The Great Father does not want to give you guns or powder, but wants you to have clothing, food, and farming implements, and to help you to raise corn and support yourselves. He will be careful to send you good agents hereafter, who will give you all that is promised. He wants you to cultivate your lands and become a part of this great nation.

"Bad white men have given whiskey to the tribes in the East, and they have all perished from it. Keep it away from you."

The commissioners reached Fort Harker September 4, and Mr. and Mrs. Dodge arrived in New York two weeks later.

At the meeting of the American Board, held in Pittsburg during the following month, Mr. Dodge presented the report of a committee upon the Indian missions. The successful efforts of the Society in planting churches and schools among some of the Indian tribes were recounted, and special reference was made to the gratifying interest of the President, and his appointment of the Indian Commission. After reading the report, Mr. Dodge spoke of his recent journey, and concluded by saying: —

"We came back with the conviction that the time had arrived when the Indians, driven from their accustomed haunts on the plains and in the mountains, must seek some different location, where, under the fostering care of the Government, they may be tutored in the habits of civilization by the aid of schools which the Government has promised to establish, and by the efforts of Christians throughout the land.

"Remembering what God has done for us, and what we have just heard he is now doing among the Dakotas, we believe the people of the United States must awaken to a sense of their responsibility to do something to save these men, — many of them wild as the savages on the plains of Africa, — poor wanderers, so long oppressed, neglected, abused, and feared; so long standing in the way of the settlement of our borders. They are the last remnant of the aborigines of our country. Let us rescue them from extermination. We are convinced they may yet become a blessing to us and to the nation."

In March, 1870, he wrote to the "New York Times" an indignant comment on the massacre, in Montana, of the Piegan Indians by United States troops. After referring to the facts as detailed in the official report, he says: —

"Shall gratitude to our military men for their noble efforts during our late war cause us to attempt to extenuate their crime, while as a nation we cover our faces with shame before the world? We must change our policy, or nothing can be done to save even a remnant of those who once owned our soil. Whole tribes must not be held responsible for the outrages of those of the tribe who break away and steal, kill, and destroy on their own account. Whoever is responsible for this late outrageous murder of women and children should be held, at least by the public, to a strict reckoning."

A deputation of Cheyenne, Arapahoe, and Wichita chiefs visited the East in June, 1871, to confer with the Government concerning the settlement of boundaries. They came to New York, and had a large public reception at Cooper Institute. Mr. Cooper himself presided, and

speeches were made by Little Raven, Buffalo Good, and others, in which the injuries suffered by the Indians were narrated and denounced. In Mr. Dodge's remarks he said that —

"He had met these chiefs in their own country. The Indians had told the audience a simple story, but it was the story of two hundred years. Ever since the landing of our ancestors on Plymouth Rock the Indians have had the same tale to tell. Where are the Mohawks and the Six Nations of this State, whom our chairman, Mr. Cooper, remembered in his youth? All swept away! The land which Americans now boast of as their own, once belonged to the Indian; and now he is driven hither and thither by the railroads, looking for a spot upon which to place his foot. The nation had made them many promises, but they were unfulfilled to this day. General Grant's military experience had taught him that something ought to be done to save a remnant of these people; and the policy of his Administration, if it can be carried out, will be to place the Indians on their reservations and educate them, and train them to walk in the white man's path. What we now wanted was to use a little of the money that had been spent in slaughtering them to educate, elevate, and Christianize them. It was the duty of citizens to create public opinion on this subject."

Of the work of the Indian Board during the time Mr. Dodge and the other original members retained their connection with it, Mr. Brunot adds: —

"An examination of the five annual reports, — comprising more than a thousand printed pages, — the files of the Record Office at Washington, and the columns of the public Press during the years of this service, show the extent and importance of the gratuitous services of the members. Performing many onerous duties, working out important reforms, and forwarding by every means in their power the wise and beneficent policy inaugurated by President Grant, the Board was continued, with but few changes, as at first organized, until 1874. Five years of trial have proved this policy to be a success beyond the anticipation of its friends. The country has been almost entirely saved from Indian wars. Millions of money have been saved to the Government and to the Indians by

the breaking up of rings, the discovery and prevention of frauds, the unearthing and dismissal of dishonest agents, the scrutiny of contracts and accounts, and in many other ways. It is a cause of gratification to the friends of the deceased members, as it is doubtless also to the survivors of the original Board, that their recommendations have in the main been adopted as the avowed policy of successive Administrations. Humane and just treatment of the Indians, no more making and breaking of treaties, education and industrial training in schools, individual ownership of lands, the protection of civil law and amenability to its requirements, and the rights of citizenship as soon as they can be prepared for it, are now demanded by the general public sentiment of the country as the solution of the Indian problem."

The reasons which led to the resignation of the remaining original members of the Board were not officially recited. They preferred to say little rather than run the risk of exciting a conflict with the public authorities that might prove disastrous to the final establishment of a policy they so much desired to see successful. Mr. Brunot says : —

"The signers of the letter of resignation were reticent on the subject; but it is known that differences with the Department of the Interior, which could only be removed by changes in the *personnel* of that Department, in the Indian Office, and in the field, — which the President was not prepared to make, — left, in their judgment, no other alternative."

At the time Mr. Dodge, in response to inquiries, gave this general explanation : —

"It was distinctly understood that the commissioners were to serve without compensation. Since our organization, four members, unable to give the matter the attention it deserved, have withdrawn, and their places have been filled by others. I do not wish to say anything derogatory to the new members when I state that in several instances they have been delegated by the Department of the Interior for special service to the Indians, and have been paid by the Department a fixed sum per day; so that although

they did not receive salaries, they were really paid employés. There were also controversies with the Department, which impaired to some extent the usefulness of the Commission. Then, again, in regard to the granting of contracts for Indian supplies there was trouble. Under the former management contracts were often awarded to a favored few. We endeavored to have justice done to the Indians, and therefore designated certain points at which supplies were to be delivered, and we had the materials examined there to see if they were of proper quality. It would be found, however, that after giving out a contract to a party outside of the Indian ring, he would throw it up, and the award would be given to some one whom the commissioners desired to avoid.

"They had, moreover, authority to audit all bills relating to Indian affairs, but the ultimate power to pay was left to the Secretary of the Interior; and so, after the commissioners had examined a bill carefully, and had decided against its payment, it frequently occurred that in the opinion of the Secretary the bill should be paid, — and yet the public held the commissioners responsible. General Grant was right at heart as to his policy in regard to the Indians, and our experience has increased our confidence that under proper management it will be ultimately successful; but we did not wish to cause any agitation which might be unfavorable to his efforts. A new department should be organized, distinct from and independent of the Interior Department, and an able man placed at its head."

The papers of the day did not feel any obligation to keep silent respecting these official corruptions. The persistent efforts of the Indian Bureau and the connivance of the then Secretary of the Interior to thwart the action of the Commission and sustain the Indian ring of large contractors, were freely exposed; and although an effort was made to fill the vacancies in the Board, — chiefly by the appointment of politicians, — the confidence of the public in the Indian Commission was never revived.

Mr. Dodge was made chairman of a committee appointed in 1880 by the General Assembly of the Presbyterian Church to present a memorial to the Government,

asking for the extension of the law over the Indian tribes, individual ownership of land, the support of common schools, and the enjoyment of full religious liberty. The Committee had an interview with President Hayes in January, 1881, and received from him expressions of the warmest sympathy. They also saw subordinate officers and had a hearing before the Indian Committees of both Houses of Congress. As a new Administration soon after came into power, the General Assembly of the following year continued and enlarged this Committee, and it again appeared at Washington, praying that national legislation should ensure to the Indians "American education, American homes, American rights, and, as the outgrowth of this, American citizenship."

It may be stated also that the efforts to educate Indian youth at Hampton and at Carlisle were watched by Mr. Dodge with cordial interest, and, that he aided in the support of some of these scholars in both institutions.

CHAPTER XII.

EFFORTS FOR FOREIGN MISSIONS.

FROM childhood to old age, missions to the heathen had for Mr. Dodge a peculiar attraction. It was more than mere sentiment, or the impulse of a large heart. It was a deep-seated principle, founded upon religious conviction and definite knowledge of the unevangelized nations. He read the command, "Go ye into all the world and preach the gospel to every creature," as if it were addressed to him personally. He felt an individual responsibility; and to the utmost of his ability, and in no small measure, he did go, by gifts, by prayer, by counsel, by words of encouragement and hope, into almost every corner of the globe.

He began early to think and work for missions. Nurtured by parents of deep piety and wide views, — especially by a mother full of zeal for the conversion of the heathen, — and growing up when the missionary spirit was beginning to pervade the churches and homes of New England, he became penetrated with the motives and aspirations of the great commission. His first practical effort was a "missionary potato-patch." When about thirteen years of age he heard, in the village church, an appeal in behalf of Obookiah, a poor waif from the Hawaiian Islands who had found his way to the steps of Yale College, and manifested such eagerness to be educated and sent back to teach his own countrymen that a fund was raised, and he, with four or five other natives, was placed at school in Cornwall, Conn. The young people

of Bozrahville, where Mr. Dodge's family then resided, had little money to contribute; but William proposed to a few companions to raise potatoes for this missionary fund. He obtained his father's permission to cultivate a piece of swamp-land near by. The boys took their spare time to get the soil into good condition, and their small stock of pocket-money to buy potatoes for planting. The season proved unusually dry, and most crops suffered; but their industrious tilling and damp soil produced a large return, and the boys increased their profits by delivering and storing away the potatoes with their own hands. The money they received was invested in sheeting and other material, which the girls made up; and William was commissioned to carry the parcel to Cornwall. He was wont to say, "I never in my life felt more proud or happy. From the time of this missionary potato-patch everything I touched seemed to prosper." Some one has added, "He was not only cultivâting potatoes, but a missionary spirit in his own heart, the fruitage of which can only be revealed in Eternity." Obookiah died soon after; but a sympathy was awakened, which gave an impulse to the planting of the Sandwich Islands Mission. Mr. Dodge was personally acquainted with many of the earlier missionaries to these islands, and always followed them with interest, often contributing to special features of their work.

This mission was one of the first and most prosperous undertaken by the American Board of Commissioners for Foreign Missions. While still a young man Mr. Dodge became a member of this Society, in 1857 he was made a corporate member, and in 1864 he was chosen vice-president, and annually re-elected to this office until his death. No corporation or board with which he was ever connected had more of his affection or confidence. He was in closest sympathy with its distinctly evangelical aims, its broad views, and its practical methods. No

similar organization in any land has surpassed it in wisdom and vigor of administration, in the hold it has maintained upon its constituency, or in the success it has been permitted to chronicle.

Every step of this long and honored history was familiar and sacred to Mr. Dodge. He loved its secretaries, he cherished its missionaries, he read its journals, he watched each new advance, he prayed often and fervently for its prosperity, he gave to it liberally, conscientiously, joyfully, and he took undisguised delight in its great assemblies. The year to him seemed incomplete if he failed to be present at the annual meeting. The reason must be urgent that could keep him away. Of his presence there, the home secretary of the Board, the Rev. E. K. Alden, D.D., writes, Aug. 29, 1883: —

"We shall never forget the peculiar eagerness with which he leaned forward, intent on every word presented in our papers, or in the addresses connected with them; and more especially his face, which was literally radiant when some particularly thrilling tidings were communicated, or some unusually stirring summons was given."

Only fragmentary reports of his addresses on these occasions can be found, and chiefly from newspaper accounts or rough notes of his own. His remarks were usually impromptu, directed to the point under immediate discussion, but coming from a full heart, quick perception, adequate knowledge, and long experience.

In the fall of 1862 the annual meeting was held at Springfield, Mass. The war was then raging, and taxing heavily the resources of the country. The finances of the American Board had suffered materially from the depreciation of the currency and the heavy cost of foreign exchange. A debt had been incurred, and the question arose as to what advance upon the appropriations of the previous year would now be justified. The "Springfield Republican"

of that date gives some account of the discussion; and after referring to the remarks of several of the business men of the Board, adds: —

"Mr. William E. Dodge was loudly called for by the audience. He at last responded in words earnest and effective. He thought the debt was nothing, — not worth mentioning; it was a mere balance of account carried over to the next year. The future must be looked after. We must go up higher. A new step must be taken at this point, when money is more plenty than ever before in the country. He should like to have $500,000 raised for the Board the ensuing year, but thought that perhaps $450,000 would be more practicable. To this he himself would contribute $10,000. He wished the Prudential Committee and secretaries could have twice as much faith in the power and willingness of the people. More must be asked for, and they would get it."

The fifty-eighth annual meeting assembled in Buffalo, N. Y., October, 1867.[1] The prominent topic was the claims of China upon Christians in America. Mr. Dodge was on the Special Committee to which the paper, prepared by one of the secretaries, was referred. "A speedy enlargement of the missionary force in that empire" was recommended, and Mr. Dodge spoke as follows in support of the resolutions: —

"There has never been an hour in the history of the Board of more solemn interest than that upon which we have now fallen. We are proposing to undertake the stupendous work of evangelizing China. We stand here, pledging the American Board before the world to assume a large share in this vast enterprise. China! China! How the population of all our States and Territories, and of our greatest cities, sinks into insignificance in comparison with its myriads of heathen! We come here this afternoon to look this momentous proposition in the face, to enter upon the work. We have not reached this point hastily; God has been preparing China and preparing us. The barriers are removed. The Bible is being translated into her languages; and by the facilities

[1] Reported by the New York Evangelist.

of modern intercourse she is brought nearer to us than England was fifty years ago. Soon we shall have almost daily intercourse. Are we able to go up and possess the land? What do our pastors think? What do our churches think, with the immense wealth poured into our laps the last few years? The question is, shall we pamper ourselves and our children with it, and turn it into a curse, or shall we make it a blessing? Evangelize China with it, and by so doing save our own households. Then, instead of folly and luxury and questions as to whether dancing and cards are, in themselves, wrong, we should become ourselves evangelized, and be lifted above all such considerations."

The following year, 1868, the Board met at Norwich, Conn. At one of the sessions the Rev. S. B. Treat, D.D., the home secretary, presented an able plea for enlarged efforts.[1] Mr. Dodge followed in earnest support of the positions taken, saying: —

"By the reading of this paper we have been carried back a half century, and have seen what God has done. We were told yesterday that, instead of being in debt, the year closes with a balance in our favor. We ought to be grateful for what we have been enabled to accomplish; but when we reflect upon all the circumstances, it may not, after all, be so much a cause of congratulation.

"Twenty years ago our contributions in one year were $254,000; in 1857–58 they were $334,000; in 1867–68 they amounted to $535,000. This would be gratifying if we occupied the same position as in previous years. But we gave then in gold — now in a depreciated currency. The chief expenditures of the Board are in foreign countries. Making allowance for exchange, our contributions for last year were $321,000, while in 1858–59 they were $388,000. Besides, the cost of living in those countries is greater now than twenty years ago by at least thirty-three and a third per cent. And what is our ability now compared with former times? The wealth of this country is to-day estimated to be twenty thousand millions of dollars. We have passed through the ordeal of war, but God has dealt with us as with no other nation before! Our land has never increased in wealth as during these six years.

[1] Reported by the Bulletin.

For an illustration, five thousand miles of railroad have been constructed at a cost of $175,000,000. God has been bringing the world together. The missionary work is everywhere expanding, and yet there is difficulty in securing means to send out laborers.

"Much of this is owing to the neglect of the monthly concert. We act as if missions were understood by everybody, and there was no need of comment or explanation. Twenty years ago the missionary cause was constantly urged upon the churches; it is not so now."

This was often the tenor of Mr. Dodge's remarks when the finances of the Board were under discussion. He rejoiced at every advance in gifts at home or labors abroad; but with his jealousy for the honor of his Master, his high sense of the obligation and the ability of the churches, and his knowledge as a business man of the growing resources of the country, he feared that success might be overestimated, or effort be relaxed. This was particularly noticeable at the meeting of 1869 at Pittsburg, Pa.[1] Resolutions were presented urging further advance and still greater liberality. Mr. Dodge says: —

"It has so happened that I have been selected from time to time to speak before this Board on the financial question. I have spoken so often about it, sir, that I almost hesitate when requested to respond to these resolutions; but I will begin by saying that with all my heart I join in the sentiments of praise and thanksgiving to God for all the way in which he has led this Board during these sixty years, — constantly going before us, opening the path from year to year and encouraging the heart of his people, and crowning us with prosperity beyond our most sanguine hopes, and certainly beyond anything we have deserved. And now, sir, I should be sorry, did I not feel it a duty, to say anything that would in any way tend to discourage the jubilant feelings which have been manifested at all the sessions, in view of the fact that our receipts the past year have been in advance of former years, and that God has so interposed as signally to deliver us from an

[1] Reported by the Daily Commercial.

apprehended debt. I have feared that so much has been said on this point that we might go down to our business, our churches, and our house-work without really being stimulated to greater activity. During the past year we have given to this noble work $525,000. This is a large sum taken by itself, but it is a small sum in view of the number interested in the American Board and the means God has placed in the hands of his Church. It is a small sum, an insignificant sum, when we look over a dying world and remember that Christ left the realm of glory and came to earth to die for perishing men, and that he has laid upon us the solemn charge to make known the way of eternal life. We have met here; we have gone up high on the mount; we have seen the teeming millions pressing on to death. We have said in our hearts: 'We are ready; do not curtail; let no mission be weakened; go boldly forward; enter China;' and yesterday we said, 'Take up the great work of evangelizing Japan.' We have considered also the wants of the heathen in our own country, — the Indians. We have cried, 'Let it all be done!' But the American Board has no invested funds. Appropriations are made, relying upon the liberality, the earnestness, the faith of the churches. Our hearts are warm here; the beams of the Sun of Righteousness shine down upon us as we listen to the reports and hear the missionaries. But there is danger that we may go back to our offices and our home cares, and forget the weighty obligation resting upon us. We must get down upon our knees, and with the word of God in our hands we shall obtain clearer views of our true accountability."

It was about this time that the movement now so marvellous a power in the Church, and doing abroad a work so wide and useful, — "Woman's Work for Missions," — had its rise. As he closed his remarks on this occasion at Pittsburg, Mr. Dodge, with his ready sympathy, and in the familiar style which was no small part of the attractiveness of his public addresses, gave this new line of effort a hearty recognition: —

"I was rejoiced yesterday, at the close of the morning meeting, when I went down to join my wife at the First Presbyterian

Church, to see the band of devoted women assembled there, and beginning to enter with the true spirit upon the work they have undertaken. We hear much about women's rights: here is something the women of this country can take hold of, and nobody will object. They behold the women of the East shutting themselves out, or shut out by others, from the instructions of the men we send to those lands; but the female missionary and the Bible-reader, with their warm hearts, can reach them, and the noble women of our churches are waking up to the fact."

Among some pencil notes, evidently prepared for a meeting of the American Board at which he was to preside, Mr. Dodge quotes several missionary texts, and adds: —

"As we have listened to these commands and promises, and then looked out upon the world and have seen its hundreds of millions yet sitting in darkness and the shadow of death, how often have we felt as if these commands could never be followed or these promises ever be fulfilled! But God's ways are not our ways, nor his thought as our thoughts, and in his own way and his own time the earth *shall* be full of his glory; and to those of us who have been permitted to live since the first systematic organization of missionary societies, and have witnessed the wonderful changes in facilities for reaching the heathen and in the machinery for carrying on missionary operations, God has been at work all these fifty years, — not simply to prepare the way for commerce, to facilitate the intercourse of mankind and the development of the arts and sciences, but to open the world to the gospel, and make known the news of salvation to the most distant and benighted nations."

At the meeting held at Syracuse, 1879, a special appeal was made for medical men to go out to the foreign field. On his return Mr. Dodge wrote from his country-seat a long and urgent letter to a young physician. Some extracts are given: —

CEDAR CLIFF, Oct. 12, 1879.

DEAR SIR, — I returned last evening from the meeting of the A. B. C. F. M. at Syracuse; and it was in some respects the most important and interesting I have attended, although in the con-

stant habit of being present for over a quarter of a century. It was my pleasure again to meet your good father and mother; and as we talked of our children I heard from them of your love for your profession, and also that you were considering a change of place. Thinking it over on my way home, I concluded I would venture to write to ask you to consider the question of responding to the earnest call to some of the most important posts in the world, especially in China and Japan. I am sure if you had been present and heard the appeal for a well-educated Christian physician to go to a large city near Pekin, in the midst of a populous district with forty millions speaking the same dialect, you would have felt like saying, "Here am I, send me." I know of no place where there is a prospect of greater usefulness, or where a young man could go with a better hope of rising to a high and enviable position, both doing immediate good and becoming one of the instruments, in God's providence, of introducing the changes which are to open to the world that long separated nation. During the late destructive famine the people there learned the value of English and American physicians, and they are not only ready but anxious to have them come. China is not the far-off country it was when our Boston and New York merchants went there fifty years ago. Then it was indeed a sacrifice; but they did it for the sake of trade. I have felt very often that if I were a young man I should long to be identified with the great moral and material changes to take place among those distant nations. As one evidence of what may be done by going to such a land instead of settling down here, let me mention the case of a young Hollander who came to the United States after receiving a good education at home, and having also learned a trade, as is customary in his country. He was an active Christian, and I heard of his holding religious services and conducting a Sunday-school at Green Bay, Wis., where he was working at his trade as an iron-founder. There was need of some one to preach to the Hollanders of that region in their own tongue, and I proposed to this young man to enter upon a preparation for the ministry with this object in view. He readily assented; but when he was about to graduate at Auburn Theological Seminary, a missionary from Japan (the Rev. S. R. Brown, D.D.) heard of him and begged him to go out and labor among his own countrymen, the remnant of the colony of Hollanders who settled in Japan a

century ago. He came to New York to consult with me, and I advised him by all means to go. He married, and sailed for Japan twenty years ago. His abilities attracted the attention of the Government, and by consent of the Mission he accepted the post of official interpreter, and was subsequently appointed to a high position in the educational system of the country. After many years he rejoined the Mission. No one can ever estimate the good done by this one missionary (now the Rev. G. F. Verbeck, D.D., of Tokio) among that interesting people. During the last few weeks my nephew, Dr. B. C. Atterbury, a young physician of high attainments and admirable preparation, has given up bright prospects at home and sailed for China under appointment of the Presbyterian Board of Foreign Missions, to be stationed at Pekin. If he lives I have every confidence he will make his mark. May I not venture to ask you to examine this matter carefully, and see if the way is not clear for you to accept this urgent invitation? Will not the prospect of the vast good you may do there compensate for any sacrifice you will make in leaving home and friends?

In 1880 Mr. Dodge was present at the meeting in Lowell, Mass., and as presiding officer of one of the sessions introduced Narayan Sheshadri, the converted Brahmin, in whose visit to America he had taken much interest.

In October, 1881, Mr. Dodge was in Paris, confined to his room by an injury. The Rev. Mark Hopkins, D.D., president of the Board, was there at the same time, and together they sent a letter to the semi-centennial meeting of the Congregational Union of England and Wales, to which body they had been requested to bear the greetings and congratulations of the American Board. Just four months previous to his death Mr. Dodge, for the last time, attended one of these great annual gatherings he so highly prized. The meeting was held at Portland, Me., October, 1882. He seems to have made unusual preparation, and to have taken the deepest interest in all the proceedings. He presided at some of the sessions, and several

times took part in the deliberations or made addresses. On taking the chair at one of the evening services he remarked: —

"Whatever may have been the necessity or expediency of these public gatherings in the early history of the American Board, no one can doubt that, in the present aspect of our country, we cannot do without them. Pressed as we are by varied and constant excitements and cares, it is good for us occasionally to turn aside, and going up into the mountain, from which the world shall for a time be excluded, have an opportunity to look back over all the way in which God has led us. In the early days of the Board the heathen were very far off. I remember as a boy the interest felt when the earlier missionaries were being sent out from New England, where my parents then resided. It was nearly a year before we heard of the arrival of the second company in the Sandwich Islands. They made the passage in the small and uncomfortable cabin of a whale-ship. And when Myron Winslow, our near neighbor, married Miss Lathrop, of Norwich, and sailed for India, it seemed an age before news came of their landing in safety. Now our missionaries are borne to the ocean by express trains, and cross the water on noble steamships; and when they reach their destination, can cable back in the shortest conceivable time. In view of such changes, and of the facts presented to us at this meeting; in view of the wonderful record of the past, and of the names so fragrant in the remembrance of this Board, — what does God expect us to do? The secretaries unite in saying we must have at least $600,000. Can we raise such a sum?

"A half-dozen men are invited into a room in New York or Boston. Some one from the West brings a map and shows a line of railroad to be built; it will take five millions of dollars. Before leaving that room the arrangements have been made and the money subscribed. We have in hand a work infinitely above the construction of any railroad, and we have a constituency of over three hundred thousand members. If each one would contribute five cents a week, we should have much more than is asked for. God has not given all the wealth of this country to the world: he has given a vast amount of it to the Church of Christ, and he has given it that we may use it for his glory."

At this meeting a crisis was reached in the question of appropriations for the coming year. In the midst of the anxious deliberations a scene occurred which will not soon be forgotten by those present. It is thus described in the columns of the newspapers: —

"There was a higher pitch of interest than on the previous day, which culminated when Dr. Alden, of the home department, referring to the spent Otis-legacy and the fact that yesterday brought no relief in the way of definite provision for future expenditure on the scale of the past, said, 'God appeared wonderfully for our deliverance from debt at the meeting in Providence. Our hope is in him. It is fitting we should ask him to help us in our weakness and need.' Mr. Dodge immediately inquired if something could not be done now, and added with much feeling, 'I will double my offering of last year.' Many others on the platform followed, until nearly $30,000 were pledged; and in response to a warm and tender suggestion of Dr. Webb, nearly all the audience rose to their feet, promising to do the same, — namely, to double the giving of last year. In the midst of this thrilling hour, in which praying issued in giving, earnest words were spoken by different pastors and laymen."

Recalling this occasion some months later, Dr. Alden writes: —

"To me personally, Mr. Dodge's prompt and hearty response at that impressive Portland meeting, when he arose and quietly announced that his subscription for the year would be doubled, will abide forever in most sacred memory; and with it the manner in which he afterwards spoke to me about it in private."

On the Sabbath after Mr. Dodge's death, in a discourse delivered by the Rev. Richard S. Storrs, D.D., of Brooklyn, the speaker referred to his long acquaintance with Mr. Dodge, and to a conversation with him on the train as they rode home together from Portland, and of the modesty with which he spoke, not in regard to what he had been able to do for any good cause, but of the comfort

and peace that came to him in the effort to do good, aside from any wisdom or success in his plans.

Mr. Ezra Farnsworth, a member of the Prudential Committee of the American Board, writes to one of the sons, Aug. 23, 1883: —

"As the time approaches for closing up our accounts, we cannot forget your honored father, whose generous gift always came to swell the amount. This year our receipts have been materially increased by the noble movement he started at Portland. As he looks down from that Better Land, how grateful he must be that he had the privilege of making such a pledge!"

The affectionate regard in which Mr. Dodge was held by all the members of the American Board was touchingly manifested at the annual meeting at Detroit in the October following his death. Dr. Alden writes, Nov. 17, 1883:

"The fresh remembrance of Mr. Dodge seemed, if possible, a greater power than even his living presence. It was illustrated in nearly every address most tenderly and beautifully."

In the welcome to the Board by the Rev. Z. Eddy, D.D., of Detroit, this reference occurs: —

"One whom we counted much on seeing and hearing is not present in the body; but may we not believe he is nevertheless with us, though our eyes see him not? How we all miss that genial face! How we shall miss his wise counsels, his enthusiasm, his earnest appeals, his exemplary beneficence! 'The memory of the just is blessed.' Had I the power, I would now and here erect, on a high pedestal, a life-size statue of the princely merchant, the great manufacturer, the large-minded patriot, the genuine philanthropist, the munificent friend of missions, the humble, devoted Christian. But I cannot erect such a monument, except in imagination.

"Something, however, I can do to show my love to this good and great man. Soon after his death one of his sons sent me a photograph of our lamented friend. It is too small to be seen distinctly by the audience, but several young ladies and children of my congregation have framed it with flowers and set it against

a cross, suspending above it a crown. Here is the inscription: 'Be thou faithful unto death, and I will give thee a crown of life.'"

In his report the home secretary says: —

"Has not the hour fully arrived for a marked advance, which shall appropriately inaugurate a new period of greatly enlarged benevolence, giving us an impulse for another quarter of a century? Who at the present meeting will be impelled by the Divine Spirit to lead the way in this important work? Could we once more behold upon our platform the figure of the late honored and beloved Vice-President of this Board, leaning forward, intent, as was his wont, his face lighted up at every fresh utterance, summoning to more earnest missionary devotion, we could none of us doubt what would be his response to this renewed and imperative call for more enlarged liberality. 'He, being dead, yet speaketh,' and for years to come will continue to speak through his generous remembrance of this great missionary work, so dear to him and to her who during all these years has shared with him in these consecrated gifts. Could he speak from the loftier eminence to which he has been lifted in fellowship with others whose names spring to our lips, with whom he was here so long associated, who for one instant could question what his words would be?"

The venerable President of the Board, the Rev. Mark Hopkins, D.D., whom Mr. Dodge had long revered and warmly loved, also speaks of this meeting, in a letter addressed to Mrs. Dodge, Nov. 23, 1883: —

"Everybody missed your husband at Detroit, but probably no one so much as myself, by whose side he had sat at those meetings for so many years. The meeting was not to me what it would have been. To me everything connected with your husband is sacred, for he was one of the best examples I have known of a true saint, — a consecrated man, — not retiring from men, but in the very centre of activity devoting himself, his time, his energies, his wealth, with the heart of a child and the wisdom of age, to their good."

When the union between the Old and New Presbyterian Churches took place, and the Boards of the consolidated

body were organized, Mr. Dodge concurred in the wisdom and propriety of the expectation that Presbyterians who had thus far co-operated with Congregationalists in sustaining the missions of the American Board, should now connect themselves with the Foreign Board of their own church.

He also approved of the action of the American Board in allowing three of its missions to go with these departing friends. He believed these changes would promote the best interests of both bodies; but personally he was not willing to sever his connection with the beloved organization whose history, labors, and representatives, both at home and abroad, had from his earliest days held so large a place in his thoughts and affections. And yet he would be loyal to the new and better condition of his own denomination. He had himself taken an active part in securing the long-desired union. He therefore resolved to labor with both of the Foreign Boards, and to divide between them his ordinary yearly subscriptions. This was sometimes five thousand dollars, but more frequently in later years ten thousand dollars. He also often responded to special appeals in connection with both bodies, and again and again gave — at times large sums — to missionary undertakings outside the jurisdiction of either. In his will he made provision for a legacy of fifty thousand dollars to each of these Boards, to be paid in ten annual instalments. For twelve years he served as a member of "the Presbyterian Board of Foreign Missions," and was still holding that position at the time of his death. Sharing in the counsels of both organizations, and following the operations of each with continual prayers and gifts, his unique position was perhaps the best illustration of a characteristic largeness of vision and sympathy that recognized, not so much dividing lines, as one common work, and that was eager to use all agencies and take advantage of every opportunity to obey the last command of his Lord.

On one occasion, when financial affairs in the country were much disturbed, and his own had suffered, he was debating how he should make his usual donations to foreign missions. As he sat at his office desk, a letter was placed before him. On opening it, a check for five thousand dollars appeared, and a moment's reading showed it to be the payment of an old claim long before marked off as worthless. He at once interpreted it as an indication that God intended him to give the customary amount; and he never again hesitated. It was his spirit of broad charity, and that extended acquaintance with missionary fields and workers, gained by so many years of consultation and oversight, that made Mr. Dodge ready to encourage enterprises which could not be legitimately supported by the funds of the great societies, but which received their impulse from these bodies, or were the direct outgrowth of their operations.

Thus he became a trustee of the Oahu College, Honolulu, and of the Bible House, Constantinople; he aided the Jaffna College, Ceylon, the Training-school at Kiyoto, Japan, Roberts College, Constantinople, Central Turkey College, Aintab, and Liberia College, Africa. He supported several students for the ministry at Marsovan, Turkey, and helped others who came to this country. He took pleasure in supplying some special outfit for missionaries, or sending apparatus, books, bells, or other needed articles, to their schools and churches. He had peculiar sympathy for disabled or aged missionaries, and was prompt to meet their wants. He shared in providing the memorial house for the Rev. Rufus Anderson, D.D., so long foreign secretary of the American Board, and a friend whom Mr. Dodge profoundly esteemed. He was for many years an active member and supporter of the American and Foreign Christian Union, and was interested in establishing the American Chapel at Paris, and in efforts among the papal populations of Europe, Brazil, and elsewhere.

His largest foreign gifts, outside of the ordinary channels, were directed to Syria. In 1862, at the annual meeting of the American Board, held in Springfield, Mass., he met the Rev. Daniel Bliss, for several years a missionary on Mount Lebanon, and now sent by the Syria Mission to solicit co-operation in founding at Beirût a college which should provide a literary and scientific education for young men speaking the Arabic language. The institution was to be distinctly missionary in its aims; evangelical, but unsectarian; a co-worker with the Mission, yet organically independent, having separate funds and its own board of control. Mr. Dodge, from the first, looked with favor upon the project. He saw its possibilities of large usefulness in promoting the enlightenment of Syria and the countries adjacent. With five other friends of missions — also members of the American Board — he united in securing an act of incorporation and forming a board of trustees under the title of the Syrian Protestant College. For twenty years he discharged the duties of treasurer, and was himself the constant and largest contributor. In his will he left twenty thousand dollars additional to increase the permanent scholarship-fund. In 1872, during a visit to the East, he laid the corner-stone of the main building, four other buildings being subsequently erected. He loved to call this college a lighthouse in the midst of Oriental darkness, and he lived to see it send out more than a hundred and fifty graduates — nearly half from the medical department — to occupy important positions as physicians, teachers, ministers, or in other spheres to be useful members of society; and besides these a large number who did not complete the entire course.

One of his sons, the Rev. D. Stuart Dodge, has been connected with this enterprise from the beginning.

Mr. Dodge likewise aided in erecting at Beirût the Female Seminary, the Mission Church, and the Theological Seminary.

It was Mr. Dodge's delight to receive missionaries at his own table and home; and something of his wide interest in different fields can doubtless be traced to this cherished intercourse. He also kept his sympathies warm by being a constant reader of missionary intelligence.

The tidings of his death found sincere mourners in distant places of the earth. One of them wrote, "Every missionary must feel as if he had lost a personal friend."

CHAPTER XIII.

CHURCH RELATIONS.

AN old and esteemed friend, Mr. Robert Carter, writing of Mr. Dodge (Feb. 12, 1883), says: "Just after I came to the city, in 1832, I attended a meeting of the Tract Society, at which Mr. Dodge, then a young man, made a stirring address. I asked who the speaker was, and learned he was a merchant in active business, but quite as active in his Master's work." Mr. Dodge's Christian activity embraced almost every department of official or personal service in the church, and every form of social or private life. In his church relations he frequently helped to gather the funds and erect the building, he served as trustee, ruled as elder, was representative to ecclesiastical bodies, officiated at the desk, taught in the Sabbath-school, aided at weekly meetings, labored with the impenitent, visited the sick, invited friends and neighbors to the services, welcomed new-comers, cherished intimate and often tender relations with pastor and members, and felt a constant responsibility for both the spiritual and temporal interests of the particular church with which he was at the time connected. But he "felt also the care of all the churches." In the city of New York he took an active part, from early manhood, in the inauguration of various church enterprises. He loved to see churches established in needy districts, and he made it his duty to attach himself to feebler congregations, where the presence and efforts of each member have a distinct value. He deplored the custom or necessity of concentrating in a few strong

central churches the wealthiest and most influential supporters of a religious body; and although a Presbyterian, with clear convictions of what he believed to be the advantages of his own ecclesiastical system, he was a warm advocate of union efforts wherever the majority of attendants or residents were not of one denomination, or wherever, in sparsely populated neighborhoods or places, there was not sufficient strength to maintain adequately more than one organization.

When Mr. Dodge's family returned to the city from Connecticut in 1825 they first attended the Laight Street Church, then under the charge of his uncle, the Rev. Samuel H. Cox, D.D. Four years later Mr. Dodge assisted in organizing a new enterprise, which took the name of the Union Presbyterian Church, and "was designed," in the words of one of the founders, "to sustain the preaching of the Gospel to the poor, and endeavor to promote revivals of religion." The Prince Street Church was purchased by this congregation; and here, as we shall see, Mr. Finney, the evangelist, began his labors in New York. Mr. Dodge's father and father-in-law were both prominent in this movement, and he himself acted for some time as secretary. A number of minutes and annual reports appear in his handwriting. He was a member of the Financial Committee, and his official statements show how pew-rents and contributions were under the control of this committee, and were apportioned by them for the minister's salary and different religious societies. The Rev. Herman Norton was the first regular pastor.

Mr. B. B. Atterbury, a brother-in-law, writes of the next change: —

"Mr. Dodge became interested in the Second Avenue Church, near Second Street, about 1834, and soon after was made superintendent of the Sunday-school; and a most efficient and devoted superintendent he made, beloved by all the teachers and scholars. I had joined the school while Dr. Murray was pastor. The church

was very far out of the city; the population was small. We worshipped in the lecture-room, as the church was not finished. Mr. Dodge lived in Fifth Street, between the Second and Third Avenues; and well do I remember the Sunday-school teachers' meetings held weekly at his house, and, in the great revival of 1836 and 1837, the early morning prayer-meetings held at six A.M. during that winter. I was not then a member of the church; but his warm interest in me, and his example and prayers, helped me in my decision to unite with the church. The Rev. Dr. Murray left about the time Mr. Dodge united with us. Dr. Charles L. Porter became our pastor, and in Mr. Dodge found an earnest and willing co-laborer. A feeling of insecurity was felt in the ceiling of the church, and this kept many from joining in the enterprise. Notwithstanding, the church was blessed, and many were added to it, especially during the spring of 1837. How happy Mr. Dodge was during these seasons of interest! His heart was warmly engaged, and his earnest prayers for the conversion of the teachers and scholars in the school were of great good. Many were converted, and united with the church, and many of these have become prominent in church enterprises. The fear that the roof of the church would fall in, although alterations had been made to secure its safety, still pervaded the people, and Mr. Dodge urged a change, and suggested the building of the Sixth Street Church."

In 1842 this new effort, somewhat farther up town, was begun. The terms of agreement are here also in his handwriting, and were evidently drawn up by himself. The document reads: —

"The subscribers, being desirous of sustaining a Presbyterian church in the immediate vicinity of the First and Second Avenues, and between Fourth and Tenth Streets, and in order to conform to the spirit of the times by furnishing comfortable accommodations and good preaching at a moderate expense, and avoid the embarrassment resulting from being in debt, have secured two lots in Sixth Street, near Second Avenue, at a reasonable ground-rent, on which they desire to erect a substantial plain building, 40 × 60 feet, to cost $2,500. In order to raise this sum, it is proposed to create a stock of 100 shares, at $25 each."

A portion of the basement was to be rented for school purposes; and the entire expenses, including the minister's salary, were to be less than $1,400 per annum. This scheme was carried out, and the church built, the congregation meanwhile occupying a hall in Third Avenue. The Rev. Horace Eaton was called to be pastor, and labored here seven years, strong in the affection of an increasing membership. He then removed to Palmyra, where he became one of the most influential ministers of Central New York.

Mr. Dodge cherished to the day of his death a warm regard for Dr. Eaton. He corresponded with him from time to time, and on more than one occasion visited him to aid in religious work. They died within the same year. In a letter written by Dr. Eaton after the death of his friend there are some interesting reminiscences of Mr. Dodge in his relation to this church in Sixth Street: —

"Some six months before I was to leave the Union Theological Seminary — in the winter of 1842 — Mr. John McChain, a grave and elderly gentleman, called at my room and invited me to speak the next Sabbath morning to a few people who worshipped in Temperance Hall, near Fourth Street, in the Bowery. 'The audience will be small,' he said, 'and the opportunity a good one for a young man to improve his gifts and graces for more public duties.' I felt the need of the improvement, and accepted the invitation. I had two or three sermons written with some care, but they seemed unfit for so informal an occasion; and seizing upon the text, so attractive to many an ardent and inexperienced candidate, 'God forbid that I should glory save in the cross!' I wrote what I could, and depended upon the spur of the occasion to eke out the remainder.

"The Sabbath morning was sleety, the way to Temperance Hall forbidding. As I ascended the platform and looked around upon the audience, I saw I was in a trap. Here and there I observed a learned professor or teacher I had seen before. The long seats of the entire hall were filled with men of culture and standing, assembled with their families to hear the word of God. The sing-

ing was led by Dr. J. J. Owen, the commentator. And this, thought I, is Temperance Hall! this 'the few people'! this 'the place for a young man to improve his gifts'! As I came to my first sermon the light was bad, the writing worse. I blundered, boggled. What could I do? I threw away my paper, struck at a few points, and said 'Amen!'

"To me the service was a memorable one. Could I have found some subterranean passage I should have gone quickly out of sight of my audience, never to meet them more. But in the third seat, sitting with his wife and children, there was a man of expressive and beautiful countenance, that beamed with sympathy for my confusion. At the close of the service he came up to me and gave me his hand. It was my first introduction to William E. Dodge. Without cutting the seam of truth, he spoke kindly, praised the text, referred to this and that point fitted to do good. After Sabbath-school he invited me to dinner. The wise and thoughtful words of Mrs. Dodge, the smiles of the children, charmed away the fever of my chagrin, and let me down into something of hopefulness and rest.

"My first sermon in Temperance Hall, and my first meeting with William E. Dodge, will not be forgotten in this world or the next. If his purse helped hundreds of young men into the ministry, his warm, quick, generous nature apprehended their trials, excused their mistakes, and cheered them on their way. How many servants of Christ, strengthened and gladdened by him on earth, met and welcomed him as he entered the gates of life!

"When I first saw Mr. Dodge he was some thirty-five years old, yet as lithe and blithe as a youth of twenty-one. Indeed, he ever retained the same bright expression; his face always shone because his heart always glowed. Goodness never grows old. A Christlike sensibility and transparency were the central elements of his character, which commended him to every man's conscience. Though clear and open-eyed to discover and escape the duplicity and sinuosities of the serpent, yet he could say, with the great apostle, 'Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.'

"He was alive to whatever touched the spiritual interests of men. Before his increasing wealth and public duties placed him in the seat of princes, Mr. Dodge reaped great harvests among the lowly. He loved children, and they knew it, and returned the affection. As the superintendent, his presence was gladness to our Sabbath-school. After the weary hours of business he might have been seen among the poor, the sick, the wayward. The rich fruit of this labor often surprised him. In passing through New Orleans, St. Louis, Chicago, like his Master he could not be hid. Some Christian tradesman, teacher, or preacher would hail him, and gratefully acknowledge that the seed he had sown in their youthful minds had ripened into a harvest of manhood and piety. But in nothing was he so much at home as in revival work.

"It was not strange that a band of laborers, such as met in Temperance Hall, should be visited with the refreshings of the Spirit. Men and women were there converted, who stood like pillars in the house of God. A few of them remain unto this present, but are like the scattered olive-berries in the topmost bough after harvest. This revival inspired a courage that led to the erection of a small but comely sanctuary, where for seven years we worshipped as the Sixth Street Presbyterian Church. I well remember the decisive hour when Mr. Dodge headed the subscription, and with true business tact brought others to the point which secured sums that warranted the enterprise. The hive was small, but composed of working-bees. A number of precious ingatherings marked the seven years. Mr. Dodge assured me that in the communion and worship of that little church he partook of some of the richest clusters he was ever permitted to pluck. Here his younger children were baptized; here his elder sons came out and subscribed with their own hands to be the Lord's.

"Whether Mr. Dodge attracted the ministers, or the ministers Mr. Dodge, I will not decide. This is, however, true, — that the families of seven distinguished clergymen cast in their lot with the Sixth Street Church. Our meetings were frequently enriched by the presence and words of Drs. Armstrong, White, Baird, Spaulding, Sawtell, Owen, bringing in sheaves from their different fields of Christian work; and led by the munificence of Mr. Dodge, the various benevolent causes were generously supported. I can but

think the part he acted in this narrow field was not a little preparatory for positions of world-wide influence. 'He that was faithful in that which was least, was faithful also in much.' He that defended the few sheep in the wilderness from the paw of the lion and the bear, was strengthened to meet Goliath in the valley of Elah, and to be the leader of God's people Israel. There were crises with the little flock when God called for some Moses to stand before him in the breach. At such times Mr. Dodge was the man to withstand the breaking in of error, intemperance, Sabbath-breaking, the worship of the golden calf. In this early discipline his faith gained roots for severe trials on the high places of the field. In Congress, in railroad corporations, in temperance conventions, in missionary meetings, when God sought for a man among them that should make up the hedge, Mr. Dodge was not wanting there. Never have I known such strokes of individual power as when, trusting to the Voice that said to the children of Israel, 'Go forward,' he struck for an advanced step in some cause of reform, always baring his own breast to the sharpest arrows of the enemy. Mr. Dodge was one of Ezekiel's 'gap-men;' God made him, stood by him, crowned him.

"As pastor of a country parish, I should be ungrateful not to mention personal favors. Did the eye of Mr. Dodge light upon a book that would help me, he wrote my name in it and sent it. Did my health demand rest, he provided means for travel and recovery. If worn down with revival work, he sent me reapers by whom large ingatherings were secured to the garner of God. By more than one visit, accompanied by Mrs. Dodge, he has strengthened my hands, and by his presence and eloquent words in public given new impetus to every good cause.

"In reviewing my early acquaintance with him, I seem to have come so near his Master that, like the disciples in the walk to Emmaus, 'my heart burns within me.'"

The members of the Sixth Street Church and of the Rivington Street Presbyterian (Brainard) Church united, in 1851, in organizing, with others, the Fourteenth Street Presbyterian Church, situated at the corner of Second Avenue. Mr. Dodge and his father were here again associated as elders in the same session. The Rev. Asa D. Smith, D.D.,

afterwards president of Dartmouth College, was made pastor, coming from the Rivington Street branch. Here Mr. Dodge had as fellow-members and elders several friends, with whom he long co-operated in religious, benevolent, or public efforts. Among these associates were especially Mr. William A. Booth, the late David Hoadley, and Christopher R. Robert. The ten years spent in this church witnessed many, and in two or three instances powerful, revivals. Dr. Smith during such seasons of special interest was in the habit of making out lists of persons in the congregation who he thought might be favorably approached on religious subjects. These lists he placed in the hands of members of the session or church most capable of dealing with each case. Mr. Dodge was repeatedly asked to engage in this work, and he did it with singular fidelity and tact, often with marked success. The memories of the years spent in this church were most precious to him, and he was heard to say more than once: "The place where I have enjoyed myself more than almost any other on earth is the lecture-room of the old Fourteenth Street Church."

Mr. Dodge retained his connection with this church for some years after removing his residence from Eighteenth Street to Murray Hill, although the distance was greatly increased. He afterwards united with the Madison Square Presbyterian Church, and enjoyed the ministry of his friend the Rev. William Adams, D.D., until 1864, when he took part in the movement to establish the Church of the Covenant. The site selected for the new edifice was at the corner of Thirty-fifth Street and Park Avenue. In the erection of this church and of the adjoining parsonage, as well as of the mission-chapel on East Forty-second Street, Mr. Dodge was one of the largest contributors. The Rev. George L. Prentiss, D.D., became the first pastor, and was succeeded by the Rev. Marvin R. Vincent, D.D., under whose ministry Mr. Dodge remained until his death.

The feebler Presbyterian churches of the city rarely if ever failed to receive aid from Mr. Dodge, — two or three were assisted regularly. He often contributed also to the erection or support of the poorer churches of other denominations. But this interest in the building of churches extended far beyond his own city. Applications were continually made to him from almost every State and Territory; and not merely from places where he had business connections, or where any of the students he had helped to educate were settled, or where he was himself known personally, but frequently from entire strangers, — usually ministers, who could plead only their wants and the name of their Master. He read such appeals with care, and endeavored to gain a correct impression of the case, sometimes making inquiries from other sources. If reasonably convinced of the worthiness of the request, he would send such an amount as he thought the circumstances warranted; occasionally giving more than was asked for or expected, — more frequently subscribing on condition that the people should themselves raise a given sum, or obtain it from other friends. If he had doubts of the exigency of the cause, he would perhaps agree to give the last hundred dollars, when the remainder had been paid in. He held that in church affairs, as well as in others, it was wise policy "to help men help themselves." He had an official connection at one period with the Church Erection Fund of his own denomination; but he rejoiced to see churches of any evangelical body going up along the lines of railway, and pressing on with the tide of settlement into every part of the West. A house of worship in any community gave promise of permanent religious influences; but he deprecated the multiplication of churches where a small population existed, and he emphatically urged a well-considered harmony of action among the various evangelical sects that would prevent unworthy and destructive rivalry. Proper fraternal comity in occupying

new places would leave no point uncared for, and Christians of different names would be the gainers spiritually by learning to hold services in common until numbers and financial strength should justify an attempt to have separate buildings. In reply to an appeal from a Presbyterian church of a few members in a distant part of the country, he writes: —

"It would appear to me far better, in so small a place, for the few Presbyterians to unite with the Methodists and use one church edifice, — each for half a day; the two congregations worshipping together, while yet preserving their denominational differences. In my early religious life, in a small village in New England, we had this union in respect to one house of worship for five or six years. In the morning we had our own form, using the Congregational or Presbyterian hymn-book; and in the afternoon we all went to the Methodist service, carrying our Methodist books. God blessed us, and in the six years there were three revivals, the converts joining the church of their own choice. I can hardly see the advantage of keeping up the small Presbyterian church of which you speak. I enclose, however, a check for twenty-five dollars to aid your effort. Although for fifty years a Presbyterian elder, I feel it is more important to make Christians than Presbyterians."

Mr. Dodge was also opposed to excessive expenditures for merely church purposes. He writes to a friend: —

"The trouble with our New York Presbyterian churches is that pew-rents are so high the poor cannot venture to come. With singing and other expenses so far beyond the means of most who do attend, there is little left to give to the other objects of the church. I have had for years great anxiety on this subject."

CHAPTER XIV.

INTEREST IN REVIVALS. — LETTERS TO INDIVIDUALS.

IT can be said emphatically that Mr. Dodge was never so happy as when engaged in direct labor for the spiritual good of others. He watched for opportunities to reach individuals, and he was never more at home than when taking part in the frequent meetings or personal interviews of a true revival.

In an address delivered December, 1872, at the Lay-Workers' College in Brooklyn, he says: —

"I have been associated in revivals of religion with those who, thirty, forty, fifty years ago, were marked men in this country. Coming into the kingdom at an early age, I was in revivals under Mr. Nettleton. I saw much of his work, and of that of many who followed him. I also labored with Mr. Finney. In my contact with these evangelists, I noticed one thing, — to be prepared to work for the salvation of men, you must be thoroughly convinced that men are lost. Whitefield, Tennant, the Wesleys, Edwards, had this prevailing conviction, and it gave energy to all their efforts. They believed that the men for whom they were laboring were on the way to eternal death. Our Saviour believed in the eternal condemnation of the wicked, and he knew all about it. 'These,' he said, 'shall go away into everlasting punishment,' — punishment as everlasting as the eternity of the righteous. Unless we get an idea of what it is to be lost, we cannot know what it is to be saved. 'Jesus Christ came to seek and save the lost.' God saw a ruined race in the broad road leading to everlasting death, and 'he so loved us as to send his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' When our Saviour related the parable of the rich man and Lazarus, are

we to suppose he was trifling with us? I have felt that I could not go and try to point a soul to Christ until I was fully imbued with the thought that until saved in Christ, a soul was forever lost. God has prescribed a remedy that we might not perish. I have heard of those who believe in the final restitution of the wicked. They claim that God is so good, all the wicked will be saved. I do not find a hint of it as I read my Bible. We are told there of 'the worm that dieth not, and of the fire that is not quenched.' Christ died not only to open the prison-door, but to open the palace-gate and give men everlasting life. Impelled by this solemn truth, we shall say as we look and see men perishing, 'Here am I, send me.' 'Use me in whatever way I can do most to save lost sinners.' A saved sinner myself, I can declare that God desires not the death of the wicked. He says to all, 'Turn ye; why will ye die?'"

This was the key-note of Mr. Dodge's theology, the secret of his earnestness, and, we may add, the chief cause of his success in leading men to Christ. He had, indeed, a singularly tender and convincing manner of presenting and pressing home these solemn truths; but it was his unqualified acceptance of the cardinal declarations of the word of God that brought to his own mind such unwavering conviction and enabled him to impart it to others.

Mr. Dodge was eager to have these great foundation-truths made the frequent theme of public preaching. This was the characteristic of the religious movements with which he was early familiar, and one of the reasons which led him always to long for and enjoy such seasons. Men were converted under such preaching, and generally became intelligent, active, and trustworthy church members. These views also made Mr. Dodge ready to welcome and assist evangelists whose success proved their special call to this work, even though he could not be sure of the wisdom of all their methods. He was one of the small company of earnest men who gave Mr. Finney, the revivalist, his first invitation to labor in New York. Mr.

Dodge refers to it in a long communication, dated Jan. 1, 1880, addressed to the Rev. Henry M. Field, D.D., editor of the "New York Evangelist," giving an account of Mr. Dodge's connection with the establishment of that paper in 1829: —

"From 1820 to 1830 there were remarkable revivals in many parts of New England and throughout the western portion of our own State. The Rev. Dr. Nettleton had been visiting Hartford, New Haven, and many other places. Powerful awakenings had followed, with large additions to the churches. In western New York the Rev. Charles G. Finney, then a young man, who after his conversion had left the law and prepared for the ministry, began to labor as an evangelist. Extensive revivals took place in Rome, Utica, Auburn, and Rochester. Reports of the methods adopted were widely spread and severely criticised by the secular as well as the religious press. The Rev. Dr. Beman, who had visited Utica to satisfy his own mind, invited Mr. Finney to Troy, and his efforts there were crowned by an extraordinary outpouring of the Spirit.

"My late father-in-law, Mr. Anson G. Phelps, became deeply impressed with the feeling that a great blessing would follow if Mr. Finney could be induced to come to New York, but found that his pastor, Dr. Gardiner Spring, as well as other prominent ministers, were doubtful of the propriety of introducing into their pulpits a person about whom so much was said and such difference of opinion existed. Still, feeling it a duty, he invited the Rev. Dr. Beman of Troy, Dr. Aiken of Utica, and Dr. Lansing of Auburn, with Mr. Finney, to come to the city for consultation. This was in the fall of 1828. The interviews continued for several days at Mr. Phelps's house, then 32 Cliff Street. I shall never forget those days. Such prayers I never heard before. These men had all come from the influence of the recent wonderful revivals, and were all filled with the Spirit. Each afternoon was spent as a season of special prayer for Divine direction, and several zealous Christians, officers of the Presbyterian churches in the city, were invited to be present. The remarks and prayers of these ministers impressed us all. When it was decided that Mr. Finney should undertake a work in New York, Mr. Phelps invited him, with his

wife and child, to his own house. A suitable place to open the meetings was sought. The old Vandewater Street Church was at the time unoccupied, and here Mr. Finney entered upon his labors, in the early spring of 1829, with crowded audiences and evident effect. In the beginning of the summer the church built by the Universalists at the corner of Prince and Marion Streets was to be sold under foreclosure of mortgage, and though very far up town, it was purchased and fitted up. The fine large basement had never been completed, and was used by a neighboring brewer to store his casks. Turned into a lecture-room, it became one of the most precious places I ever enjoyed. In this church Mr. Finney preached for about a year and a half. Multitudes flocked to hear him, and large numbers were hopefully converted. In order to provide for the vast throngs, and also to get farther down town, Arthur and Lewis Tappan, David Hale and others, bought and prepared for him the Chatham Street Tabernacle.

"Oh, how I long to witness once more such days!"

A short time after (Feb. 11, 1880) he writes to an old associate: —

"I am ready with you to bless God for his mercy to you and many others, who from earth as well as eternity can unite in the song of thanksgiving that they were led to listen to the Gospel as sounded forth by our dear friend Mr. Finney."

Mr. Dodge himself frequently visited different places for the express purpose of taking part in revival efforts. It was a matter of small moment to him what particular church or sect gained accessions, provided men were truly converted. He looked anxiously for an intelligent apprehension of evangelical truth and growing consistency of life. He felt a special responsibility for the spiritual welfare of all who were in his employ or connected with companies in which he was interested. At points where he had mills and timber lands, one of his first cares was to provide church privileges. He aided in securing the building and in establishing regular services and a Sabbath-school. When there himself on business, he rarely failed to make an

address, often taking the place of the preacher, or gathering the people for a stirring temperance meeting.

Mr. E. B. Campbell, writing of Mr. Dodge's investments in the pine-lands of northern Pennsylvania, says: —

"During 1838 Mr. Dodge erected the little church, still in use, on the knoll near the junction of Marsh and Pine Creeks, remarking at the time that he would not be interested in any operations where his workmen did not enjoy the privilege of having a house of worship. This was the first built in Tioga County, Pa. Mr. Dodge sent out a minister, who remained for two years, and was followed by the Rev. J. F. Calkins, who also preached at Wellsboro', then a mission-station. From that time until his death Mr. Dodge contributed yearly to this field. In fact, no church has been built in that entire section without receiving help from him; and all along down Pine Creek, Jersey Shore, and Williamsport, all have on their records his name as a contributor. Were I to speak of the great influence he exercised in this section, and the results of his Christian example and teaching, time would fail me. Wherever he went he did good, always seeming to care more for the welfare of others than his own."

The Rev. J. F. Calkins, first pastor of the church at Wellsboro', Pa., wrote to his former charge on the death of his friend: —

"I probably never should have seen Wellsboro' but for Mr. Dodge. He sent me there just graduating from the Seminary. I probably should not have stayed there more than two years, but for his constant benefactions to me for the sake of the church. His gifts to the church, beyond the support of the minister, began with the building of the parsonage. Then he gave one quarter of the cost of the church building. Just after the frame was ready, the kiln in which we had all the timber for the inside work took fire and burned up. I wrote to Mr. Dodge. The return mail from Cliff Street brought word, 'Put me down for ten thousand feet of lumber wherever you can get it.' In 1859 the eight-hundred-pound bell, which has ever since called the people to the house of God, was sent by him without solicitation. Afterwards, when repairs and enlargement were necessary, he paid one tenth of the

whole sum. But he not only gave his money, but himself to the Lord in our behalf. When his visits were much more frequent than of late years, he did not spare himself from always talking to our church and people with great acceptance, and going in my wagon with me to Pine Creek and the neighboring school-houses to preach the Gospel of Christ. The witnesses are all around you to tell how he left his large business in New York — after sending to us one minister after another to help in the revival of 1856 and 1857 — to come himself and go with me from house to house, to stores, offices, and families to invite men to the mercy-seat. The last letter I received from him was in part to beseech me to labor and pray for an old-fashioned revival of religion; and with it he sent two books on the subject."

Mr. Dodge wrote to his wife from this place, March 13, 1856: —

"I was urged to return at once to the city on very important business; but I could not, or did not dare to leave. God's power has been so wonderful for the past two days, and I have so many on my hands and heart, apparently just on the turning-point of their destiny, that I cannot go. Last night some four or five of the most prominent men of the place, who the Sabbath before were among the anxious, and for whom we had been praying and laboring, arose in the meeting to tell what God had done for them, and to urge others to come to Christ."

He adds, in reference to a friend in whom Mrs. Dodge was interested in the city: —

"Urge her right up to the point of submission and giving up *all* for Christ, — no half-way, — if she would be happy."

More than fifty united with the church at Wellsboro' as the result of this awakening.

Referring afterwards to these occasions, Mr. Dodge wrote, Dec. 20, 1878, to Mr. Calkins: —

"Your good letter has brought back recollections of the many, many interesting times we have enjoyed together when I was called so often to Wellsboro'. What a blessed revival! Mr. ——'s visit to your house and his first prayer in the evening meet-

ing! The Rev. Dr. Asa D. Smith's visit and illness, and your preaching in his place, showing that he who planted should also do the reaping! What a blessed day that was! We shall never fully understand it all until we realize it 'anew in our Father's kingdom.' Let us be thankful for all the way in which the Lord has led us, and keep on hard at work while he gives us strength. I do not expect this ever to be 'the place of my rest,' even if I do not continue in mercantile business. I was never so fully pressed in my life."

During the year of this revival at Wellsboro' (1856) Mr. Dodge made a similar visit to Jersey Shore, Pa., — a place near one of the larger lumber-mills of the Company in which he was interested. He assisted for some time in the protracted meetings, and became so deeply engaged, and so impressed with a consciousness of the presence of the Holy Spirit, that friends who came with him to aid in the work noticed that for several days he refused to open and read business communications of any kind. Here also a large number of conversions took place, and more than fifty united at one time with the Presbyterian Church. To other places likewise where he had business connections Mr. Dodge either went personally or would send ministers or evangelists to assist the pastors in special meetings, and he watched eagerly for favorable reports. Writing to a ministerial friend (March, 1864), he says:

"I have heard with deep interest that God has been among you with his Holy Spirit in the conversion of many souls. I felt as if I must come up and spend a day or two with you, but have not been at all well, and have had to avoid all excitement. I have been often to different places to enjoy with God's people such precious seasons. Nothing this side of heaven can compare with them."

His warm personal friend, the Rev. Dr. Cuyler, wrote of him on the day of his death: —

"While the whole Church of God in this and other lands is mourning the departure of this nobleman of the Lord Jesus Christ,

let me narrate an incident that illustrates the depth of his personal consecration to his Master. It was not only by princely benefactions, and by public services on platforms and in board meetings, that my friend served Christ; he was a personal worker *for souls*. One morning I had occasion to call on him at his counting-room in business hours to present some work of philanthropy. 'See here,' said he, in his eager, enthusiastic way, — 'see what letters I have just got from the minister up in that coal and iron settlement in northern Pennsylvania. I have been up there for several days, and a blessed revival is going on among the iron-miners and coal-diggers. I went into the inquiry-meetings, and got greatly interested in some of those rough, hard-working fellows; and now the minister writes me that some of those men I talked with have found Christ. Is n't it glorious!' Then he went on and gave me an account of one and another of the various humble individuals whose cases he had come to know as well as if they had been the friends of a lifetime. There was a frequent rap at the counting-room door of people who had come to see Mr. Dodge on matters of commercial business. 'No matter,' said he; 'let them pound away! You sit still and hear these letters. I care more about the souls of those miners than about any of those people out there who have come to talk about money.'

"I have been with Mr. Dodge on a great many public occasions, and seen his interior life too under many circumstances; but no memory of him will be sweeter than of that morning when his big benevolent heart was so stirred with a holy enthusiasm over those humble miners whom he had helped towards the cross of Jesus. The same Harlan-Page-like spirit he manifested during the great revival of 1858. Every day he threw himself into personal efforts for the conversion of souls; and the break in his health which necessitated a trip to Europe was largely caused by the extra strain put on him by daily meetings and other religious activities. He leaves a mighty gap which no one can fill. He has gone to a heaven which has in store for him a crown of many stars. Mourn we well may for ourselves, but let none mourn for him in his glory."

In all his efforts he was exceedingly jealous of the honor of his Master. He loved to see "the Name that is above

every name" duly and everywhere exalted. He would sometimes say of a sermon which may have displayed learning and eloquence, "There was no Christ in it." When engaged in personal appeals, he endeavored to lead men directly to a divine and present Saviour, dwelling upon the need of the soul, and then upon the fulness of Christ to meet every want.

During his long journey through the Indian Territory as a Government commissioner, he aided in having religious services for the escort of soldiers; and on one of these occasions he read a little tract entitled, "Make it so plain that I can get hold of it." This was the earnest request of a wounded soldier, whose father had reached his bedside and was trying to show him the way of salvation. He finally succeeds, by reminding the son of an incident in his childhood when he repented of some gross disobedience, and was freely forgiven and received back again to his father's love. Mr. Dodge used this narrative to enforce his own remarks to the soldiers before him; but it was an illustration of his usual directness and simplicity in presenting religious truth. He aimed to make it so plain that all could lay hold of it.

When Mr. Moody and his associate, Mr. Sankey, held the great evangelistic meetings at the New York Hippodrome in 1876, no one gave them more eager and constant support. Mr. Dodge had been among the first to urge their coming, and not only contributed freely to the large expenses necessary, but he served on various committees, and was daily present at some or all of the services. Almost every evening saw him on the platform, near the speaker, his face radiant with interest, and tears often flowing down his cheeks. He was always ready to take any part in the exercises, and at the after-meetings or in the inquiry-rooms he was untiring in directing souls to the way of salvation. Friends who, he thought, might be benefited spiritually by attending the meetings were personally in-

vited; and when an impression seemed to be made, he endeavored by subsequent visits to have it become permanent. He did not soon recover from this continuous and absorbing devotion; but these days and weeks were to him full of holy joy, and he always referred to them with peculiar gratitude and delight.

One method of Christian usefulness was much practised by Mr. Dodge. He frequently wrote letters to friends, urging most affectionately the need of personal religion. These were generally written at the house, and were rarely copied. The few of which a record has been found refer in most instances so definitely to the individual circumstances of those to whom they were addressed that the contents must be held as confidential. Portions of one or two may perhaps be allowed, to exhibit the tenderness and yet faithfulness he always brought to a task so delicate and difficult.

During the revival of 1858 he wrote to a friend with whom he had long been associated in various enterprises, and for whom he again and again expressed peculiar solicitude : —

"For many years I have been in the habit of meeting you in business circles, and have repeatedly admired your prompt action and great executive talents. I have always felt a deep interest in your prosperity; at the same time I have often been anxious lest you should be satisfied with riches, which can at best last but a few years. The providence of God has of late in a remarkable manner visited our city and land. First, by the panic, which led all to see how vain were human calculations. But now he has come by his Spirit, touching the heart and leading hundreds of business men to understand the importance of receiving a better portion than this world can give. Never has there been such a time, since we have been on the stage, when, speaking after the manner of men, it was so easy to find 'the pearl of great price.' Many whom you know and respect are turning their thoughts to eternal things. You, my dear sir, at times think of the need of a preparation for death, and

you hope in some way to have such preparation before you die; but are you acting in this all-important matter with that wisdom and promptness which have always governed your business life? Oh, my dear friend, that you could but open your eyes and see your true position, and the danger that, with all this world can give, you may go unprepared to the bar of God! Why will you not take time to look at this matter calmly, and ask yourself, 'What shall it profit me if I gain the whole world and lose my own soul?' I venture to enclose a little paper, which I trust you will read carefully, and put to yourself the inquiry, 'Am I not the man?' I am confident you will appreciate the motive which induces me to write to you when I say that for many days I have been thinking much about you, and have been daily praying that God would visit you with heavenly blessings."

Many of Mr. Dodge's most earnest letters on religious subjects were addressed to those who had become addicted to intemperate habits.

Writing to one such friend, who was also in deep affliction, he says: —

"You have hardly been out of my mind since I heard of the death of your dear wife. Most deeply and truly do I sympathize with you in your sudden and great bereavement. May God give you strength in the lonely moments which are to follow the excitement of paying the last rites of affection, and when you return to your desolated home! As I went back to my office I felt as if I wanted to say to you a few words which come from a full heart, and which I am sure you will appreciate. I have never spoken to you in regard to a matter that has long been wholly known to me, and of which I have desired to speak, but have deferred it from time to time. I mean your habit of using stimulating drinks. I know the power of appetite as few others do, for I have made it a study for years. You know it by sad experience, and how, too, it grows by every indulgence. I doubt not that many, many times you would have been glad to be able to give it up forever, but have been held by its awful power, and by the example and temptation of your associates. I feel that just now will be, perhaps, the critical time of your life. In the midst of your loneliness and

affliction you will be tempted as never before. If you yield you will, I fear, soon find yourself beyond control. If you follow the leadings of your better judgment and the dictates of conscience, and resolve that from this time forward, looking to God for help, you will never touch a drop of anything that will intoxicate, you will through all time and eternity bless God for this trial. *You* cannot tamper with this monster habit; nothing but absolute giving up can save you. I have seen so many who have broken these chains, and become, by the grace of God, free men, that I cannot refrain from writing you. During this present week I have received from one of our active merchants — in reply to a letter written to him recently — a long communication, full of hope, and containing his solemn pledge to abstain from drink. During the week I have also received a letter from the son of one who has occupied a place of great influence, but is now a victim of this habit, and so degraded that his children wish to get him into an asylum. Oh, my dear sir, do at once take the stand that will give you the high position your peculiar talents enable you to fill! Pray receive this from your true friend."

It was not unusual for Mr. Dodge, in his efforts to reach and reform individuals, to urge them, after serious conversation and appeals, at once to sign a pledge of some kind. Several of these papers appear in his own handwriting, and bear the signatures of persons with whom he had special relations.

He was anxious that all who gave satisfactory evidence of real change of heart should make a public avowal of their faith by uniting with some recognized church. Among the last letters he wrote was one to the son of an old friend, urging him to take this decisive step: —

"Let me beg of you openly to honor Him whom I can but think you are anxious to please. While you are doing much for the church and Sunday-school now, your usefulness for all that is good will be far greater."

In his efforts to help Christians or irreligious friends Mr. Dodge often gave, or would send by post, some book,

tract, or hymn, which he thought might be adapted to their special state of mind. He aided in the preparation or distribution of a number of publications suitable for this purpose. Among those more recently issued he helped to circulate some of the pointed and practical writings of the late James William Kimball, of Boston: "How to see Jesus;" "Faith, and how to come by it;" "Heaven;" and others. Mr. Dodge's last work of this character was in connection with the volume entitled "Revivals: How, and When," by the Rev. W. W. Newell, D.D. Its recommendations in respect to the best methods for promoting and conducting such seasons in a church or community, were largely in accord with Mr. Dodge's own views and experience. The copies he sent out contained a slip attached to the fly-leaf: —

"Presented by Wm. E. Dodge, an old friend of Dr. Newell, with the request that it be carefully read; and may God's blessing attend it."

These were distributed somewhat widely among theological students, ministers, and home missionaries. Grateful acknowledgments came from different parts of the country, some reaching the city on the very day his earthly activities so suddenly ceased. It was fitting that the work he loved best, — the promotion of revivals of religion, — should have a place among his latest labors for his Master.

CHAPTER XV.

RELIGIOUS SOCIETIES.

THE AMERICAN BIBLE SOCIETY.

ABOUT the year 1833 Mr. Dodge became a manager of an organization, formed chiefly of merchants and clerks, called the New York Young Men's Bible Society. Its special object was "to supply the word of God to the destitute of the city; to emigrants arriving at the port; to the humane and criminal institutions; and to the naval and military posts in the vicinity." It was also to aid in obtaining funds for the central body, the American Bible Society. In the wards of the city the agents of the Tract Society were employed to act for the Young Men's Society. Mr. Dodge became responsible for the presentation of the cause and making collections in the Second Avenue Presbyterian Church. Apparently he also had charge for some time of supplying the Bibles and Testaments required by the minister who served as special visitor for the organization. A notebook in Mr. Dodge's handwriting records the number of books given out, together with the points where they were to be distributed. He was a manager of the Parent Society for twenty-five years, and always cherished the largest conception of the importance of its work. At the time of his death he was serving on a special committee in reference to the translation of the Old Testament into Japanese. He was a regular contributor to the funds of the Society, and left it a legacy of ten thousand dollars. It may be added that it was chiefly owing to the efforts of his father-in-law, Anson G. Phelps, that the present site of the American Bible Society's House was secured.

THE AMERICAN TRACT SOCIETY.

Mr. Dodge was a firm believer in the usefulness of tracts. When a young man, he labored as a volunteer tract-distributor, visiting at one time the district in the vicinity of the Mariners' Church in Catherine Street.

The Executive Committee of the American Tract Society, in resolutions passed soon after his decease, say in part: —

"Among the distinguished laymen in the roll of honored officials of this Society Mr. Dodge stands prominent both in the wide range of his natural and acquired gifts, and in the completeness of their consecration and the effectiveness of their employment in the service of Christ.

"His winning presence and courteous manners, adorning his high social position, gave him great power with individuals, and he employed his personal influence, far more than most Christians, in the work of saving souls. His piety was as practical as it was cheerful. Half a century ago he was a frequent visitor at the counter of the Tract Society, replenishing his supply of tracts and volumes for such work. It is believed that few ministers of the gospel have performed more evangelistic work out of the pulpit than he. This practical testimony to the truth, with the concurring witness of a life of fearless and steadfast consistency to his high Christian principle, gave great power to his public appeals for the cause of Christ. For every institution devoted to the glory of God and the good of man he had a genuine sympathy, and on every such platform he was ready to stand forth, and his earnest and persuasive speech was always welcome and effective. From the outset of his Christian course he has been a friend of this Society, — a vice-president since 1864; and his ready and hearty advocacy of it in public and in private, his wise counsels, his generous regular and special contributions, will long be remembered."

Mr. Dodge had large faith also in colportage, and for many years paid the salary of a missionary of the Society, often designating a field of labor in some part of the country where he had business interests. He particularly

urged that this unsectarian and evangelical agency be largely employed in the Southern States. The Rev. George L. Shearer, D.D., one of the secretaries of the Society, wrote from Richmond, Va., Jan. 1, 1868: —

"About a year ago the Hon. William E. Dodge, in an address at Washington, D.C., directed attention to the providence of God in preparing and perfecting a system of colportage during a quarter of a century, so as to be ready at this juncture to enter upon an extended and holy mission in the desolated South. Recent letters give facts showing the correctness of his estimate and the good fruits of such efforts in these States."

Mr. Dodge evinced his confidence in the large usefulness of this instrumentality by leaving a bequest of twenty thousand dollars to the American Tract Society, the income to be devoted to the support of colporteurs, "especially in Dodge County, Ga."

CITY MISSIONS.

Mr. Dodge's name appears among the directors of the New York City Mission and Tract Society at its organization in 1827. Mr. Lewis E. Jackson, secretary of this Society, writes: —

"The City Mission was the earliest in the field of personal Christian effort. Mr. Dodge was from the very first identified with it. I became acquainted with him in 1844, and was in the habit of calling upon him at his house in Eighteenth Street. Ever since then I can testify to his uniform interest in the cause of evangelization. I think he was a contributor to every free evangelical church and to every religious and benevolent movement that has been started in this city during the last fifty years."

Mr. Dodge made a bequest of twenty thousand dollars to this Society, to be applied to its building fund; and this amount, with other funds of the Society, and contributions from members of his family and a number of friends of city evangelization, have now been expended in the erection of

a large and well-appointed church for the people, known as the Broome Street Tabernacle. It is situated in the midst of a dense population in one of the lower districts of the city, and there are attached to it a free library, a gymnasium, and other facilities and agencies for practical Christian work. A memorial tablet has been placed in the vestibule, bearing this inscription:—

"William E. Dodge, Christian citizen, patriot, and philanthropist, whose gifts aided in the erection of this building."

SUNDAY-SCHOOLS.

Mr. Dodge was an enthusiastic worker in the cause of Sunday-schools. He was a teacher or an officer in them during the larger part of his life. In a letter to a friend, dated April 30, 1880, he describes his earliest attempts of this kind: —

"I am inclined to think the first Sunday-school in New York was started by Lemuel Brewster about the year 1818 over a livery-stable at the corner of Broad and Stone Streets. It was intended only for the very poor children gathered from the destitute families near the docks. I remember going in as a lad, about twelve years of age, and asking Mr. Brewster if he could let me teach a small class of young children. I shall never forget his reply: 'No; but you can have that bench there. You must get your own class;' and I did go out and bring in some four or five little boys. This was the beginning of my Sunday-school work, which lasted fifty years."

A former customer of Mr. Dodge wrote, Feb. 23, 1883: —

"In the year 1825 I engaged as a teacher in the Presbyterian Sunday-school connected with Dr. Samuel H. Cox's church, corner of Laight and Varick Streets. I there first saw Mr. Dodge, who was a teacher in the same school. I was associated with him about two years. He was older than myself, but always treated me most kindly. I was at the time an apprentice, learning the cop-

persmith's trade, and he a member of the firm of Huntington & Dodge. I saw him frequently during the week, as our places of business were not far apart. He never met me without a kind recognition and pleasant word. He was an active Christian; I was not, but I always attended the young people's meeting, which was held weekly at private houses, very frequently at his father's. In those meetings Mr. Dodge took a prominent part."

The Rev. John McCullagh, missionary and district secretary of the American Sunday-School Union, wrote in July, 1883: —

"Mr. Dodge gave two grand facts at our anniversary meeting in the Church of the Covenant, — one to illustrate giving, and the other showing the importance of caring for the destitute. The first was the story of his cultivating potato-hills to help educate a poor native of the Sandwich Islands; and the second was an account of the ragged boy taken into his class under the most discouraging circumstances. I have repeated these stories from Charleston, S. C., to Bangor, Me."

The last incident was part of Mr. Dodge's early experience as a teacher. A boy in dirt and rags came one day into his class. The other scholars were indisposed to give him a seat; but their teacher arranged a place in one corner, and after school learned from the boy something of his history. It was the old sad story of a drunken father and wretched home. Mr. Dodge told the boy to come to his house the next Sabbath morning; and here he received a suit of clothes that made a marked difference in his appearance, and also in his reception at the school. But the following Sabbath he came again in the same miserable plight as at first, only if possible looking more woe-begone. His father had seized the clothes and sold them for rum. Mr. Dodge provided another suit, but took the precaution to have his scholar come regularly to his house before school, put on the Sunday suit, and stop to exchange it again before returning home. The boy showed an eager interest in the lessons, and was always present.

When summer came, his father took him away from the city for several months; but on leaving, the boy asked for a New Testament, and said he would try to learn some verses while absent. In the fall he was in his old seat again, his face beaming with joy at finding himself once more in school. As the class was being dismissed, he asked his teacher somewhat diffidently if he would be willing to wait a few moments to hear him recite a few verses. Mr. Dodge gladly consented and sat down, expecting the task to be soon over. "Where shall we begin?" "Oh! anywhere, sir; perhaps at the first chapter of John." For twenty minutes the boy continued to recite, needing only an occasional prompting of a word. The church services were then to begin, and they were compelled to go; but Mr. Dodge agreed to remain again the next Sabbath. This was continued for several weeks, chapter after chapter being repeated with wonderful accuracy. In the course of time the family moved away, and Mr. Dodge lost sight of the scholar who had so greatly interested him. Many years after, as Mr. Dodge was sitting in his office, a tall, fine-looking, well-dressed young man approached him, and, with a moment's hesitation, said, "You do not remember me." "No, I can hardly recall your face." "Do you recollect a little ragged boy named ——, who came into your Sunday-school class one day?" "Certainly I do." "I am that boy." And then, with some pardonable pride, and to Mr. Dodge's surprise and delight, he told how he had succeeded in obtaining work in a large manufacturing establishment; how he gradually won his way up to a responsible and confidential position; and how finally the original partners relinquished one branch of their business and handed it over to himself and one or two others of their principal assistants. He had now become a member and officer of a church, a teacher in the Sunday-school, and had a family of his own. It may be added that since then he has advanced still further in wealth and influence.

Mr. McCullagh's letter refers to another case in which Mr. Dodge felt deep interest: —

"Mr. M. B. Lewis, of Red Wing, Minn., one of the most successful missionaries of the American Sunday-school Union, has always spoken of Mr. Dodge as his spiritual father. He has now labored twenty-two years in that field, and cannot recall the disbanding of a single Bible-school."

Mr. Lewis, when a young man travelling for business purposes, spent a day in a small town in Pennsylvania where it was announced that Mr. Dodge, a merchant from New York, would make an address that evening in one of the churches. Chiefly from curiosity to hear what a business man would say on the subject of religion, he remained and attended the service. Something in the remarks arrested his attention, led to serious thought, and finally to whole-hearted consecration to Christ. After Mr. Lewis became a Sunday-school missionary in the West he was supported by the Sabbath-school Missionary Association of the Fourteenth Street Presbyterian Church, where Mr. Dodge was superintendent (Sunday-school No. 60). To encourage this Association in sending out Sunday-school libraries, Mr. Dodge for several successive years agreed to double the amount of their subscriptions for this purpose, — an offer that enabled them during one year (1863) to distribute thirty-four libraries.

Mr. Dodge often received applications for Sunday-school books and papers, and it was his delight to respond. In his earlier days "The Penny Gazette," "The Sunday-School Journal," and other papers were among the number. He held that a good library gave interest and permanency to a school, and helped to make it a fountain of blessing to a whole community, especially in new and remote places.

Mr. Dodge carried his business energy and promptness into the Sunday-school, and also his genial, attractive manner. Teachers and scholars were attached to him; they

loved to see his face and hear his cheerful voice. He felt a personal interest in each one, and made it his concern to know something of their spiritual condition. The Rev. Henry A. Stimson, in an article in the "Congregationalist," mentions an instance of this solicitude for the conversion of individual scholars: —

"Many years ago a lady of my acquaintance, then a young girl, was a member of the school of which Mr. Dodge was superintendent. One winter she had two young ladies visiting her. None of them were Christians, and their thoughts were largely absorbed in a round of social gayety. Some religious interest appeared in the church and Sunday-school, and Mr. Dodge astonished my friend by calling upon her early one morning for personal religious conversation. He was then comparatively a young man, engaged in an extensive and engrossing business, and having also a large family. His explanation of the unusual hour of his visit was that only on his way to and from his office could he find time to see the members of his Sunday-school. He seemed to hold himself responsible for them all, and, not leaving the work to his teachers, he aimed to bring them, by his personal labors, one by one to Christ. His efforts at the house of my friend were to such effect that before the winter passed she and both her guests gave their hearts to the Saviour. More than forty years afterwards this lady, speaking in her family circle of Mr. Dodge, narrated this experience, when to her surprise one of her brothers, who was present, declared that he had been led to Christ in the same way; and not only so, but four other brothers, who had been members of the same Sabbath-school, and have long been Christian men, owed their conversion to the same agency. Mr. Dodge had sought them out one by one, and had faithfully followed them up until he saw them within the fold of the Church."

Mr. Dodge was always ready to adopt any measure that would promote the efficiency of the Sunday-school. He wished it to occupy to the fullest extent its legitimate sphere. But he was unwilling to have it impair the obligation of parents to give religious instruction at home, nor

could he favor any exaltation of the Sunday-school that might be pleaded as an excuse for children not attending the regular services of the house of God.

At the Second General Council of the Presbyterian Alliance, when the subject of "Sunday-schools, their use and abuse," was under discussion, Mr. Dodge made the following remarks: —

"Having been for thirty-five years a superintendent, it is not necessary for me to say I love and honor the Sunday-school. But for some time I have had serious fears in regard to it, especially in our city of New York, — I will not speak of places outside of that. Children in our city, particularly those connected with our churches, are very differently situated from what they once were. Children of parents connected with the churches are burdened as they never were before with their weekly lessons. When I was young, and when I had a young family about me, in all our Presbyterian churches in New York it was the habit of parents to take their children with them to the weekly prayer-meeting or lecture. Now the poor children come home with their arms full of school-books, and parents have not the heart to urge them to the evening meeting because their lessons must be ready for the next morning, and the child loses that love for the services of the church that we as children used to have, and our children had when young. How is it on the Sabbath? As we enter the sanctuary the Sabbath-school is out, and we often see the children — ten, twenty, thirty per cent of them — turning away from the house of God and going home to read their library books because they have had an hour and a half already, and the kind parent will not ask them to go into church. In the evening there is a meagre audience, and only here and there a child.

"I love the Sabbath-school; but I say you had better keep your children at home, and never let them enter the Sabbath-school, if by attending it they leave the church and grow up without any love for it."

"This explains," he adds in a letter referring to this address, "why so few revivals are known in our city churches. Speaking after the manner of man, there is

no material to work upon. Years ago, when I was the superintendent of a Sabbath-school that embraced rich and poor, our church was constantly recruited from the Sunday-school. The children of the church were all taken to the sanctuary, and parents felt it a duty to bring them also to the weekly meeting."

Shortly after Mr. Dodge's death a friend wrote to the "New York Evangelist," March 8, 1883: —

"About a dozen years ago Mr. Dodge spent a Sabbath in Philadelphia. Mrs. Dodge was with him, and they attended the Clinton Street Presbyterian Church to hear a sermon from the Rev. Daniel March, D.D., who was then pastor. At the close of the service he turned to me and asked why the church was trimmed up with evergreens, and why the profuse display of plants about the pulpit.

"I told him that the anniversary of the Sabbath-school would take place in the evening, and that we should be much pleased if he would come and take part in the exercises; that they were different from those of the anniversaries of most Sabbath-schools, and I felt sure he would enjoy himself. He admired the taste displayed in the floral decorations, but did not promise to come to the anniversary. In the evening the church was crowded, and as the exercises were about to commence I spied Mr. Dodge endeavoring to find seats for himself and Mrs. Dodge near the door.

"At once he was brought to the platform, where he was evidently deeply interested in the proceedings. The concert lesson for the evening was the first half of the Shorter Catechism, each class rising and answering the questions as called upon, some of the more general questions, such as 'What is God?' 'What is sin?' being answered by the whole school in concert. The drill had been thorough, so that each answer was given clearly, and so accurately in concert that each *word* could be distinguished.

"It was evident that something in the recitation touched the heart of the distinguished visitor. He smiled almost 'audibly,' his eyes glistened, and his whole countenance lighted up.

"When called upon to speak, shortly after the lesson, his full heart manifested itself in joyful, animated, rapid utterances; the

clear, ringing voice being heard in the remotest corners of the house. 'I don't know when I have been so joyfully surprised,' he said, 'as in your delightful recitation of the dear old catechism. You have taken me back to-night to my old New England home, to the hours of my childhood, when at my father's knee I mastered these very answers, these identical words, just as you have done, and could repeat them just as promptly and with the same apparent interest. I cannot imagine who has put it into the heart of your superintendent to provide this most beautiful concert-lesson, interspersing these snatches of hymns and anthems so appropriately between the answers, imbedding such valuable lessons in your young hearts.'

"And so he continued through a pithy, pointed, delightful address of probably twenty minutes, emphasizing the beauty and value of some of the answers, to the great delight of the scholars, teachers, superintendent, and pastor.

"And now, as the good man has gone before us to the better land, and the record of his wonderful life is being rehearsed among the churches, may we not believe that his solid, well-balanced character owed something to the interweaving into his life of the clear, well-expressed doctrines of our holy religion as laid down in our Shorter Catechism?

"Do not the hundred and seven answers form grand foundation-stones upon which to build solid, successful lives?"

Mr. Dodge was so strongly impressed with the value of the undenominational system of colportage that he constantly aided this special feature of the American Sunday-School Union, often paying the salary of a colporteur, receiving his monthly reports, and occasionally writing him letters of encouragement. A few days before he died he arranged to have such an agent sent into three of the more neglected counties of Kentucky, near which one of his sons had business relations.

For many years Mr. Dodge was a vice-president of the American Sunday-School Union, and at one time served as chairman of the New York Sunday-School Teachers' Association.

When travelling, it was his invariable rule to stop for the Sabbath; and one of his first inquiries was almost sure to be in regard to the Sunday-schools of the place. He would often attend one or more sessions, for he loved to address children; and when speaking to them would frequently give expression to a thought always present in his mind, — the rapidity with which the children become the responsible men and women of a community. Writing to a young minister whom he had aided in his theological course, he says, Dec. 29, 1879: —

"I am pleased to find you settled in Iowa, on the line of the Rock Island Railroad. That State in twenty years will be one of the most important in the Union; and it will be a great thing to have been engaged in its early development and the formation of its religious character. Those boys in your Sunday-schools will then be among the prominent men of the State. Always keep this in mind in your efforts for Sunday-school scholars."

At public gatherings of the children he loved to be present, and in the days when the Sabbath-schools of the city were in the habit of marching in procession to the old Broadway Tabernacle, or Cooper Union, or to any of the large churches, to celebrate the May anniversary, Mr. Dodge was an active leader, and often made one of the addresses.

He was always ready to use his influence in favor of this cause. In January, 1878, he wrote to President Hayes, urging him to attend a meeting of the Sunday-school Union to be held at Washington. In this letter he says:

"I am sure the great work of this Society during the past half century has not escaped your notice, or the vast good it has accomplished in the religious education of millions of children, many of whom are now the leading men and women of the West. It is the object of this organization to plant as far as possible a Sabbath-school in every needy neighborhood throughout the West and South."

CHAPTER XVI.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS. — THE GENERAL ASSEMBLY. — THE EVANGELICAL ALLIANCE.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

ONE so quick to sympathize with the young, so familiar with the circumstances of young men in a great city, and having himself — even to old age — a heart so full of freshness and enthusiasm, could not fail to appreciate the aims and usefulness of such an organization as the Young Men's Christian Association. He felt a special interest in the New York branch, and gave liberally to its objects. When it took possession of its rooms on Fifth Avenue, at the corner of Twenty-second Street, he spoke at one of the first receptions, Jan. 12, 1865, and he promptly subscribed to the fund for the erection of the present spacious building at the corner of Twenty-third Street and Fourth Avenue. His eldest son was at that time and for many subsequent years president of this Association. Mr. Dodge often spoke on the platform of Association Hall, both in the interest of the Association itself and for other religious and benevolent efforts. His broad and practical views led him to aid regularly the operations of the International Committee, and he left a bequest of five thousand dollars to this Committee, "to be applied to work among the Germans."

Mr. Dodge was one of the New York contributors to extinguish the debt upon the building of the Y. M. C. A. of San Francisco; and when he visited California in the spring of 1882 he was much surprised and touched by a

public reception given to him by the Association in their own rooms. He made a long address on that occasion, and on the following Sabbath evening spoke again to young men in one of the large Presbyterian churches of the city. On the announcement of his death — less than a year afterwards — a memorial service was held in the hall of the San Francisco Association, at which resolutions of respect were passed. One of them reads: —

"The country loses a citizen whose power for good was felt throughout its length and breadth, whose defence of the sanctity of the Sabbath, and whose acts of benevolence have endeared him to Christian people everywhere, and whose life of business integrity and practical philanthropy has made his example worthy the emulation of every young man."

Mr. George Williams, of the Parent Association in London, writes, Feb. 24, 1883: —

"Will you allow me, as representing the Y. M. C. Associations of the United Kingdom, to offer our heartfelt sympathy. Mr. Dodge was with us at our last International Conference, held in London, October, 1881. He spoke at the reception given by the Lord Mayor at the Egyptian Hall, and at the large public meeting at Exeter Hall presided over by the Earl of Shaftesbury. His words were:

"'The Y. M. C. A. is one of the most important of all Christian organizations. The future of our country depends on the young men who are rising up to take our places in the church, in the hall, in commerce, and in politics. He rejoiced that in the Y. M. C. A. young men had the opportunity of enjoying Christian fellowship and influences, and he believed thousands had been led by means of the Association to the Lord Jesus Christ, and were now active, consecrated, and successful workers in the vineyard, gathering in the golden sheaves to his glory.'

"We cherish these words from one who was such a bright example to young men. May his mantle fall upon thousands of the members of our Associations in various countries of the earth!"

The "Association Notes" for March, 1883, issued by the New York Association, contains a reference to Mr. Dodge by the secretary, Mr. R. R. McBurney: —

"By the death of the Hon. William E. Dodge on the 9th ultimo New York lost her most public-spirited citizen, and the Association one of its warmest friends. In every form of Christian and philanthropic work Mr. Dodge took a lively interest. He rendered an amount of service on committees and in personal ministry to the sick in body and soul which was surprising in a man having so many business interests claiming his attention. The object of his last visit to the rooms — about a week before his death — was in connection with a young stranger, addicted to drink, who needed sympathy. It is a question whether there has ever lived in the city of New York a man who combined as large means with as wide Christian sympathies as Mr. Dodge. His life was spent in giving, and in work for others, to an extent that the public has no conception of. The statements in these respects which have been made, fall far short of the whole truth. Much that he did was known only to himself and to his Master. Much of his giving was of course known to the public; it could not be kept secret, it was so universal. Yet we believe that most that he did in these regards was unknown. We have had the privilege for more than twenty years of seeing him under different circumstances, but always the same warm-hearted, judicious friend of all whom by word or money he could help or cheer. Some who have viewed Mr. Dodge at a distance may think that he has been praised too much; those who had the pleasure of knowing him most intimately, know that it is very difficult to find words to express the praise which he deserved. His life and influence were a blessing wherever he went. He made the most of life in that he lived not for himself, but for others. For the example of his unselfish life in these times we have cause to thank God."

THE GENERAL ASSEMBLY.

Mr. Dodge was appointed several times a commissioner to the General Assembly of the Presbyterian Church. Even when not attending its sessions, he always followed

the proceedings with interest, especially any measures to bring about larger activity in the work at home or abroad, or to promote an increase of the piety and benevolence of the membership. He had a high and loyal regard for the order and standards of his Church, but no zeal for exclusively denominational objects. He could not be partisan or sectarian.

In an address at the fourteenth anniversary of the Congregational Union (1867), he says: —

"I was born in Connecticut, and joined in early life the Congregational Church. I came to New York and united with the Presbyterian Church, and after a while was, I suppose, cut asunder from the old party. I found myself one day a member of a Presbyterian Church called the 'New School.' I have never known any particular difference; certainly I have not been aware of any change in my theological sentiments in being a Congregationalist, an Old Presbyterian, or a New Presbyterian."

No one hailed with greater joy the proposition for a reunion of these two dissevered branches of the great Presbyterian body. Mr. Dodge served upon the Committee of Conference appointed by both General Assemblies. Just before the final act of union took place, Mr. Dodge was associated with the Rev. William Adams, D.D., in bearing to the Old School Assembly the fraternal greetings of the New. They were received with every token of kindness and respect. Immediately afterwards he shared in the memorable ceremonies at Pittsburg, Pa., Nov. 12, 1869, when the commissioners of the two assemblies met in procession in the public streets, and joining arm and arm, entered the church arranged for this glad consummation of plans and hopes that would bring such unmeasured blessings to the churches connected with these bodies, and to the world at large. On this occasion Mr. Dodge made the following remarks: —

"If I attempt to say anything, dear brethren, it will be to give an outburst of my heart in the words of the Psalmist: 'Bless the

Lord, O my soul, and all that is within me bless his holy name!' Bless the Lord, O my soul, for the privilege of living to see this day! My heart bled at the time of separation; and I thank God that I am here to-day to unite with you in ascriptions of praise and glory to him.

"Hereafter our strong men, our honored professors, will not spend their time in attempting to find out whether we differ as a Church, but in the determination to stimulate us to the utmost capacity, so that every member of this united Church may go forward in the great work of subduing this dying world to Jesus Christ. I have no doubt we have honestly differed; but let us forget all those differences. We are a united country; and if we would be united in truth, North and South, and be one great country, we must forget all past causes of separation.

"More than twenty years ago two eminent merchants in the city of New York commenced business together poor, but they prospered year by year until each had rolled up a large estate. Upon one occasion they differed in regard to a matter of policy in business. The difference grew into anger; they separated, each believing the other intended to do wrong. The very next day there was a dissolution of partnership; and for ten long years they never spoke to each other, their business being settled through mutual friends. They grew gray in their differences. At last, as one of them was musing in his library, thinking of the origin of the separation and of their pleasure in early life, the thought passed through his mind, 'Can it be possible that I misunderstood him?' He spent a sleepless night; and in the morning he went to a friend of both, and said, 'Go to my former partner, and see if he meant so and so.' The answer was, 'No! I never thought of such a thing.' When the merchant who had sent the message received this reply he exclaimed, 'Can it be possible that we have suffered all this through these many years simply because we misunderstood each other, or thought we did?' A reconciliation took place, and the two men were bound together again as long as they lived.

"Let this union of ours be one that shall never break. Let us never separate because we think we differ on certain questions of policy. What we want now is to aid one another to the utmost of our ability. Let all the past be forgotten, and let us go forward."

During the first session of this reunited body a movement was made to open friendly correspondence with the Southern Presbyterian Church. Mr. Dodge, with the Rev. Dr. John C. Backus and the Rev. Dr. Henry J. Van Dyck, were appointed a deputation to visit the Southern General Assembly, then in session at Louisville, Ky. "They were received with cordiality by the delegates of that Assembly, and in the presence of a large audience explained their mission. While they were speaking, the breathless interest and deep emotion of their hearers gave good hope of the success of their efforts, and at the conclusion of their remarks many took them by the hand and thanked them for coming." To the regret, however, of the body which had sent them, and of large numbers of Presbyterians at the North, and also in some degree at the South, this attempt to establish fraternal relations failed.

The reunited General Assembly at Pittsburg resolved to raise a memorial fund of five millions of dollars as a thank-offering to commemorate the auspicious union. Mr. Dodge became treasurer of this fund. The total contributions were reported to be nearly eight millions. Most of it, however, passed through the treasuries of the various Presbyterian Boards, or were applied directly to institutions and individual churches, or other approved objects. During the efforts to secure this fund, Mr. Dodge made many addresses in its behalf both in New York and elsewhere.

In September, 1880, he attended, as already noticed, the Second General Council of the Presbyterian Alliance, convened at Philadelphia, taking part in the discussions, and reading a carefully prepared paper on "The Church and Temperance."

THE EVANGELICAL ALLIANCE

was another organization that appealed strongly to Mr. Dodge's catholic spirit. Its principles and inter-

national character were in harmony with his own love of Christian union, his desire to keep in their appropriate subordination all minor differences of religious denominations and theological schools, and to bring believers of every name and land into closer fellowship and co-operation. He had already taken part in organized efforts in this general direction, having been (before 1848) a member of the Executive Committee of the American Protestant Society, and afterwards a director of the American and Foreign Christian Union; but the aim of these bodies was more limited and specific.

At the formation of the American branch of the Alliance in 1866, Mr. Dodge became the first president, and retained the office until his death. He took a prominent part in its proceedings, and frequently presented its claims before the churches and the public.

In 1871 he was one of the delegates from the American branch to join a general deputation from Great Britain and other countries of Europe for the purpose of presenting a petition to the Emperor of Russia in behalf of persecuted Lutherans in the Baltic provinces. The deputation was received at Stuttgart by Prince Gortschakoff, representing his sovereign. A letter written by Mr. Dodge from Paris, Aug. 15, 1871, to the Rev. S. Irenæus Prime, D.D., editor of the "New York Observer," and also a prominent officer of the American branch, gives an account of the interview: —

"In your issue of the 20th ultimo I regret to find you have been misinformed by the telegraphic reports in reference to what took place at our interview with Prince Gortschakoff; and I am confident serious injury to the cause we advocated will result if these statements remain uncorrected.

"It is there stated that the Imperial Chancellor expressed the sympathy of his sovereign with the object of the petition, and said that on his return to St. Petersburg the Czar would attend to the request of the deputation and introduce religious reforms through-

out Russia, and that Protestants should be placed on an equal footing with members of the Greek Orthodox Church, by the repeal of the coercive laws existing against them.

"I am sure this will strike all who were present as an unfortunate statement of what actually occurred. We were received in a familiar, conversational manner, with the distinct understanding on the part of the minister that the interview was not to be considered official. We remained more than an hour, and were treated with extreme politeness; but the skill of the experienced diplomatist was shown in the reserve of the Chancellor. He heard all we desired to offer, but did not commit himself or his sovereign to anything further than that he would present our views fairly. He was most careful to say that, in his opinion, no government in the world was more tolerant than Russia; not only were all religions permitted, but the State paid for their support, as it does in the case of the Greek Church. He wished it understood, however, that the Emperor could not for a moment admit of interference; whatever he did must be the result of his own wise judgment. The laws were still in full force which forbid the return to the Protestant faith of any who have once joined the Greek Church; but all who are Protestants have every liberty.

"In these and other remarks during the interview, Prince Gortschakoff made no statement such as the telegraph reports have led you to suppose.

"I may add that while we did not secure all we asked and desired, we did come away with the strong conviction that much good might result from this interview; but if erroneous accounts of the occasion are circulated and find their way back to Russia, — as they undoubtedly will, — any favorable results will be greatly hindered."

A general convention of the Evangelical Alliance was held in New York in the autumn of 1873. The list of delegates presented a membership of over 516, of which more than a hundred came from foreign countries, and some fifty additional from the British North American Provinces. A number of foreign missionaries were also in attendance.

In opening the Convention Mr. Dodge spoke as follows: —

Fellow-Christians, Members, and Delegates, — It becomes my pleasant duty, as president of the American branch of the Evangelical Alliance, to call the Conference to order, that the necessary steps may be taken for permanent organization.

In response to our invitation, you have come from different parts of the world to attend this General Conference in a land to many of you new and strange. In the name of the American branch of the Alliance, I extend to you again this morning a cordial welcome to our shores, our homes, and our hearts. We trust the separation from beloved friends and from pressing duties — with all the toils and perils of travel — may find some compensation in the joys of a Christian fellowship that only such an occasion can afford, and in the new and riper views of Christian obligation and privilege which such discussions as are now before us promise to unfold.

To those who have crossed the ocean for the first time there will also be an opportunity to become more intimately and personally acquainted with the life and features of this new world. You will find here vast numbers from your own lands who have come to adopt this as a home for themselves and their children; you will learn something of the form of civil government which distinguishes this from other countries; you will notice the various religious organizations seeking no support from the State, but only demanding protection in the full enjoyment of religious liberty. You will perhaps be astonished at the growth and prosperity which have been attained in so short a time. The population of this city in which we are convened has, within the life of men now upon this floor, grown from seventy thousand to nearly a million, while the United States has increased from six to forty millions.

Americans who travel abroad gaze with interest upon the growth of centuries, — ancient cathedrals, castles, and cities of historic fame; *here*, we can only point you to what has been accomplished chiefly during a single century. We hope many of you may visit our Western States, cross the great inland seas, and witness for yourselves the marvellous changes in progress there.

We meet as Christian brethren; and laying aside for the time

distinctions which separate us into sects and parties, we rejoice to greet each other as children of a Common Father assembled to deliberate upon the mighty concerns of his kingdom, and to consider how we can best promote the great principles that bind us and all true believers together. The topics to be discussed are most timely and important, and we trust the conclusions reached will fully vindicate the wisdom of convening such a body of men. Permit me to remind you that the summoning of this Conference, composed of representatives from almost every land, and wellnigh every department of Christian thought and activity, has awakened wide interest in our own country, and, I doubt not, in other lands.

The eyes of God and of men are watching us. Let us enter upon our duties with a deep sense of our entire dependence upon that wisdom which is from above, and with earnest prayer that the Divine Spirit will guide all our deliberations. Animated with such feelings and blessed with such aid, it cannot be that we shall separate without carrying away thoughts and purposes that shall redound to the glory of God and the welfare of our fellow-men. Years hence it may be one of the happiest memories we shall cherish, that we were permitted to have even a humble part in the proceedings and decisions of this Sixth General Conference of the Evangelical Alliance. May it do much towards preparing the way for the relief of those still persecuted for righteousness' sake in various portions of the globe; may it give an impulse to the growth of religious liberty everywhere; and may it bind together Christians of every name more closely, and help also to strengthen the growing sentiment in favor of arbitration in the settlement of international difficulties, and lift up among all people a victorious standard in the face of modern scepticism, rationalism, the claims of the papacy, and every other false system.

Let me add that such arrangements as were in our power have been made for the comfort and convenience of the delegates during their stay among us; and again giving you a hearty welcome in the name of the American branch of the Alliance, I will request the Conference to proceed at once to a formal organization.

The Conference continued ten days, with crowded audiences at every session, overflow-meetings being more than

once necessary. Papers were read on "almost every important theological, religious, and moral question of the age." Among other friends Mr. Dodge entertained as guests during the continuance of the Convention, Sir Charles Reed, M.P., the Rev. John Stoughton, D.D., and the Rev. J. C. Harrison, D.D., of London, and on one of the evenings gave, at his residence, a general reception to the Alliance, — nearly eight hundred being present. The "New York Evangelist" of Oct. 23, 1873, speaking of this social gathering, says: —

"Mr. Dodge's large mansion on Murray Hill was thrown open, and saw such a collection of distinguished strangers as were perhaps never gathered under one roof in this city before. There were not only Americans and Englishmen, Scotchmen and Irishmen, but French and Germans, Swiss and Dutch, and representatives from Spain and Italy, from Russia and Greece and Turkey, Egypt and India, 'Parthians and Medes and Elamites,' men of different races and languages, but all united in a common love to the same Lord. It was an evening not to be forgotten; and the social enjoyment gave place to a feeling of still deeper interest when the venerable Dr. Cox, who had been one of the founders of the Evangelical Alliance twenty-seven years before, spoke a few words out of a heart full of stirring memories and of glorious hopes for the future of the Church and of the world, and Dr. Harrison, of London, closed with a prayer of such tenderness and sweetness as made all feel that they were united by a stronger tie than that of country or kindred, — by the same precious faith and the same immortal hope. It was this beautiful Christian spirit, pervading alike the public meetings of the Alliance and these less formal gatherings, that made them so delightful."

The Hon. John Jay was Mr. Dodge's immediate successor as president of the American branch of the Alliance, and in 1885 Mr. Dodge's eldest son, Mr. William E. Dodge, Jr., was elected to the office.

Efforts to quicken religious life in the city, or to carry the Gospel to its degraded masses, always elicited

Mr. Dodge's prompt co-operation. He was active in the meetings established, under the auspices of the Evangelical Alliance, during the week of prayer. He was one of the early promoters of the Fulton Street prayer-meeting, occasionally leading its daily service, or speaking at its anniversaries. He aided in the support of the evangelistic meetings at Cooper Union, and from its beginning was a firm friend of Jerry McCauley's mission. He often attended the gatherings of once drunken and dissolute sailors and other outcasts in Water Street, and assisted in opening the later work at Cremorne Garden, in Thirty-second Street, among a different, but equally abandoned class. He left a legacy of five thousand dollars to this mission. His sympathy also for those without Gospel privileges in the distant States and Territories led him not only to make liberal contributions to the work of the Home Mission Boards, but also frequently to pay the salary of one or more missionaries for service in special localities, under the Board of Home Missions of the Presbyterian Church; and in his will he provided for annual payments of ten thousand dollars to this Board for a period of five years. His interest in the education of young men for the ministry was largely in view of the vast and increasing demand for trained and devoted preachers of the Gospel in the new sections of the country so rapidly opening for settlement.

CHAPTER XVII.

AIDING STUDENTS FOR THE MINISTRY.

MR. DODGE'S father always manifested a warm interest in young men studying for the ministry, and Mr. Dodge himself once cherished the hope that the way might be opened for him to become a preacher of the Gospel. These early impulses and influences may have had some part in developing that zeal for preparing others for the office — always peculiarly sacred to him — which became so marked a feature of his life. He not merely held to the Scriptural provision for an order of the ministry, he believed profoundly that the world was to be saved by the preaching of the word; and as his connection with missions revealed to him more and more clearly the vision of a world lying in wickedness, and his operations as a merchant, and his wide railway interests, made him increasingly acquainted with the wants of his own country, the desire to promote distinctly Christian education, and to add largely to the number of well-equipped and consecrated ministers, became almost a passion; certainly it was always in his mind, and had a chief place in his benefactions.

He never enjoyed personally the advantages of a liberal education, as he left school at the age of twelve; but he had the constant advice of a father who, in his earlier days, had been an enthusiastic and successful teacher, and Mr. Dodge when a young man, by careful use of time, especially in the evenings, accomplished an unusual amount of solid reading in general literature, particularly in history,

biography, travels, and theology. Throughout life he was a rapid and eager reader of newspapers, journals, and magazines, and of books bearing upon mercantile, philanthropic, and religious topics. He had, moreover, the intellectual training which comes from daily and sharp contact with other minds in the competition of trade, and from continual grappling with large and intricate problems in the lines of business or benevolence. This experience supplied a mental culture and a fund of knowledge as effective and — in a sense — as ample as any gained from classical studies or strictly literary pursuits.

But for men who were to assume the solemn responsibilities of expounding the word of God and having the care of souls, Mr. Dodge desired the best preparation possible; and in most cases, as far as scholarly equipment is concerned, this was unquestionably to be furnished by the usual academic and theological courses.

From almost the beginning of his business life he became an occasional or regular contributor to a somewhat extended list of educational societies and institutions, the preference being usually given to theological seminaries or to scholarships for the benefit of young men having the ministry in view. This practice continued and the list expanded until the close of life. He gave to many institutions rather than to one. His sympathies were too wide, and the applications too numerous and worthy, to allow him to concentrate his attention and gifts upon a single enterprise of this character, however deserving; and in more than one case his timely aid both of means and influence carried a struggling institution beyond the dead point.

He was one of the original subscribers, in 1836, to found the Union Theological Seminary in New York city, and he lived to see its present new and spacious buildings rising on Lenox Hill. He loved its work; its successive officers and professors were his personal friends, and from

1856 he was a member of its Board of Directors. His aggregate gifts to this seminary were larger than to any other institution.

In the Theological Seminary at Auburn, N. Y., he founded several scholarships, and united with Colonel E. B. Morgan in erecting a building for the library at a cost to each of some twenty thousand dollars. The obituary record read by the Rev. W. J. Beecher at the meeting of the alumni, May, 1883, contains the following reference to Mr. Dodge: —

"We desire to put on record here a few heart-felt words of love for him and of honor for his memory. The names of Dodge, Willard, and Case are still to be read over the doorways of the old Seminary building, and in the Annual Catalogues of Auburn, from 1861 to 1874, commemorating the munificence of these men towards the Seminary in the comparatively early days previous to 1860. The name of Mr. Dodge on the Dodge and Morgan library building, and the pleasant, genial-looking portraits of these two gentlemen, facing each other across the entrance to the alumni alcove, betoken the fact that Mr. Dodge, like Mr. Morgan, never lost his generous interest in us. And these public evidences of his kindness might easily be supplemented by the testimony of a large number of Auburn alumni whom Mr. Dodge privately helped and encouraged, both personally and in the prosecution of their work.

"But it is an exceedingly pleasant thing that this man, like many of the other men to whom the Seminary is most largely indebted, compelled us to think of him less as the benefactor, whose gifts to Auburn and its work amounted in all to about fifty thousand dollars, than as a friend who cherished towards us a thoughtful and kindly regard. Those who were in the Seminary in 1863 and 1864 have not forgotten the visit he made to the students when he and Dr. Hall came over to the chapel together from Dr. Hall's house with a basket full of copies of Dr. Wayland's little book, 'The Ministry of the Gospel,' then just published. He presented us each with a copy, making a pleasant practical address to us on the importance of cultivating our voices, and of a good manner in

reading hymns and preaching sermons. The illustrations with which he accompanied the address showed that he himself was a man of no mean attainments in the art of public reading and speaking.

"We remember him also at the dedication of the library building and on other less public occasions. We recall the interest he manifested in the affairs of the Seminary, both in general and in all matters of detail. We recollect the earnestness of his convictions as to the desirableness of multiplying well-qualified ministers of the Gospel, and the confident enthusiasm with which he looked forward to the future of the Church and her ministry. And the more we knew of him, the more he won our esteem and love, as he won that of other men everywhere."

Mr. Dodge contributed to the building of Reunion Hall at Princeton Theological Seminary, N. J., and towards the fund for the president's chair. He subscribed ten thousand dollars for the erection of the Yale Theological Seminary building at New Haven, Conn., and gave also to other departments of the University. He endowed the president's chair of Williams College, Mass., by a donation of thirty thousand dollars, and aided other objects of the institution. He contributed sixteen thousand dollars to Lafayette College, at Easton, Pa. He established scholarships at Dartmouth and Hamilton Colleges, and gave to the general funds of Lane Theological Seminary and the seminaries at Bangor, Chicago, and California, and to Amherst, Beloit, Marietta, Oberlin, and other colleges, as well as to the University of Virginia and a number of institutions in the South.

When a tornado swept over Grinnell, Ia., and levelled the buildings of the college there, the Hon. J. R. Grinnell sought the aid of friends in New York and elsewhere. He says of Mr. Dodge: "He invited me to his beautiful home on the Hudson, and supplemented his other gifts, which more than two hundred students have shared, by a donation of five thousand dollars to replace our ruined

walls." Mr. Dodge also secured the aid of others for the same object.

His interest in Maryville College, East Tennessee, is thus described by Prof. T. J. Lamar, in a letter written soon after Mr. Dodge's death: —

"I first met Mr. Dodge seventeen years ago at Willard's Hotel in Washington, and asked his assistance to resuscitate the college, then prostrate from the effects of the war. He could give me but little time, but gave me a hundred dollars. After reaching home I wrote him a very full history of the college; and from that time he became interested in it and kept up and enlarged that interest until the day of his death. During these seventeen years he has given on our annual current expenses a total of ten thousand five hundred dollars, thus making it possible for us to revive the institution and prosecute its work from year to year. I cannot express the debt of gratitude we feel and owe for his constant help. I do not see how we could have gone on without him. In 1881 our Board of Trustees resolved to attempt to raise an endowment of a hundred thousand dollars. I was released from my professorship and appointed to undertake this task. I went to Mr. Dodge and told him my business. I said that he knew the history, work, and needs of the college and its prospects of usefulness, and that if he were not willing to lead off in the subscription I had as well go back home at once; that it was not at all probable I could find anybody else to start it, for no man in New York or in the East knew Maryville College as he did. His response to this was the following subscription: —

"New York, Jan. 24, 1881.

"Having been for the past fifteen years contributing to the annual expenses of Maryville College, and having watched with deep interest the self-denying efforts and success of its teachers, and being convinced that the time has come when it should have a permanent enlargement, I hereby subscribe the sum opposite my name (twenty-five thousand dollars), provided that during the year the amount is made up to a hundred thousand.

"After my expression of thanks for the generous subscription, he remarked with a good deal of emotion, 'I hope what I have

said and done will help you with others.' I at once copied the subscription and sent it to two others who had of late years been helping the college, and each one gave a subscription of twenty thousand dollars; and five thousand dollars more were obtained in small amounts in the home-field. When the time was about to expire, he extended it, and then renewed it still further. Like hundreds of others, I honor the name and cherish the memory of Mr. Dodge. His death is a bereavement not only to our Church and country, but to all Christendom. Since the tidings came I have thought much of his long life, so beautifully rounded out, so grand and eloquent with good deeds. It ought, and I trust will be, an inspiration to many to live well and nobly for Christ and the good of the world."

The twenty-five thousand dollars were subsequently paid by Mr. Dodge's executors.

In many of the institutions enumerated, and in some others, Mr. Dodge had from time to time one or more students whom he partially or wholly supported, — all, with but few exceptions, preparing for the ministry. For several years he annually assisted in this way from fifteen to twenty young men, and at no period for thirty or forty years was he without at least several such beneficiaries. At Auburn Seminary alone he had at one time nine students. His efforts in this direction demanded much thought and a large amount of correspondence. He endeavored to be most careful in making selections. Letters and testimonials from teachers, pastors, and friends were required, and also a full statement from the applicant himself, giving his reasons for desiring to enter the ministry. He particularly sought to ascertain the spiritual qualifications of each one, and enough of his history to determine whether he possessed the solid and trustworthy traits and had passed through the religious experience that promised permanent usefulness. During their course of study Mr. Dodge expected letters and reports from them and from their professors, showing what progress was being made. He took a personal interest in each student, and as often as he had

time, or where he thought it especially needed, he wrote letters of advice and encouragement.

It was Mr. Dodge's habit also to send occasionally — and he at times extended the privilege to whole classes of a theological seminary — some book that would be calculated to instruct or inspire men with such a work in view. Among these volumes were "The Life of Finney," "The Life of Chalmers," Pond's "Theology," Dr. Schaff's works, Bishop McIlvaine on "Preaching," and President Wayland's "Letters on the Ministry of the Gospel." He attached to the fly-leaf of this last book a short printed letter of counsel to theological students. It indicates some of the qualifications he deemed essential: —

NEW YORK, September, 1863.

MY YOUNG FRIEND, — In presenting you with a copy of the letters of President Wayland on the "Ministry of the Gospel," let me request you to read and carefully ponder each letter, and prayerfully ask yourself if you have properly considered the importance of the work you have undertaken. I have felt for years the need of just such a book as this. I fear that many enter the ministry who have little idea that the great object is to rescue souls from hell, by leading them to Christ.

Each letter is full of valuable suggestions; but let me call your especial attention to the sixth, "On the Manner of Preaching," each part of which I commend to your careful consideration.

I might suggest that while I approve of all the author says about extemporaneous speaking, yet a carefully written sermon once a week might be best for a few years; but if you would reach the hearts of your hearers, they must feel that yours is so full of the love of Christ that you can tell them of it without a written manuscript.

For many years I have made the subject of the *voice* and *manner* of public speakers one of especial interest, and have been pained to see how little attention has been given to it in our theological seminaries. Many of our students come out good scholars, can write well, are fervent in spirit, and are anxious to be useful. But having neglected the cultivation of the voice and the manner of delivery, they enter upon their work sadly deficient in grace and ease

of action and in well developed, clear intonations; and for lack of these they never attain any considerable standing as preachers, and much of what they have acquired avails but little, for want of ability to present it with attraction.

When a youth, I resided in a New England village where there was no place for evening meetings but a schoolroom, in which we held frequent meetings and enjoyed several revivals. At times we should have, perhaps, a Methodist preacher with but little theological education, but good natural talents and a fine, full, clear voice, who, without notes, would deliver a plain Gospel sermon fresh from the heart, and secure the attention of all present. And I was often ashamed at the contrast when one of our young men from New Haven or Andover would come along to preach, and I should have to take a band-box and cover it with a towel, and place it on the table with candles, that he might read off his sermon, — generally to a sleepy and inattentive audience.

I hold it to be the duty of every man who is preparing to deliver God's message to dying men to see to it that in tone and manner it be done in the best way to secure attention.

A person intending to make public singing a profession will study for years to cultivate the voice to give it strength and volume, so that, if necessary, he can interest the largest audiences. Let me beg of you to consider the vast importance of a full, clear, pleasant voice, properly modulated, and without any unpleasant tone. A beautiful piece of music, performed upon a harsh, discordant instrument, loses all its beauties.

The man who becomes confined to his notes can never make an attractive speaker. The times demand an easy, off-hand style of address.

Don't wait until you can enter the pulpit before you learn to speak, but in the prayer-meeting and Sunday-school acquire an easy, familiar style of public address. If you would give the trumpet a certain sound, you must learn to use it.

May God bless you and prepare you for turning many to righteousness, is the earnest prayer of

Your friend, WILLIAM E. DODGE.

At the laying of the corner-stone of the Yale Theological Seminary, in 1869, Mr. Dodge was one of the

speakers; and his remarks point out some of the reasons which led him to feel so strongly the need of increasing the ranks of the ministry, and also one of the practical causes which in his opinion accounted for the comparatively small number presenting themselves for this work: —

"It affords me very great pleasure, sir, to be able to-day to mingle my congratulations with those of the friends of the theological department of Yale College, and to say a few words on this occasion. It has been my fortune as a business man to become conversant with all the main railroads built towards the Great West, and other of the great public works of this country. Undoubtedly our land has been settled a half century in advance of what it otherwise could have been but for the agency of our railroads. Along these lines of railroads capitalists have not been slow in building cities, towns, and villages to meet the wants of the tide of emigration sure to follow the iron rail. The founders of these villages and cities may not have founded them with religious intentions or designs, but they must erect the house and the workshop, and the pastor must follow them and be with the van. The consequence is, there never was a time when there was such a demand for Gospel teachers; and it is sad to see to-day, by looking at the catalogues of our theological seminaries, that the number of yearly graduates is not more than adequate to supply the yearly waste from natural causes. The minds of people who have travelled West are racked with anxiety on this point. They have asked themselves how is this want to be supplied; and the answer is, only by establishing such institutions as this one, on behalf of which we are now assembled. On one line of railroad, about four hundred miles in length, in which I am interested, there have been established sixty villages and towns, numbering five hundred, one thousand, and one of them seven thousand inhabitants. They all want able, active, working ministers to come among them and lay the foundations of what are to be the future cities and towns of the West. But where are they to find them?

"Yet there are more young men pursuing classical studies than ever before. Why is it, then, that so many of them turn away from what Mr. Beecher has just described as 'the most noble employment of the human mind'? Why is it they are looking in all

directions, and leaving this work behind? There may, no doubt, be found a reason in the fact that all over the country is seen a want of earnest prayer upon the part of parents, and there are now stronger attractions outside of the ministry than ever before. But there are other reasons; and young men are to a certain extent responsible for this neglect. Yet part of the blame must rest on the churches. A young man is asking God, 'What wilt thou have me do that I may be of most use to my fellow-men?' As he looks at the influences, the responsibilities of the Christian ministry, he finds that, outside of our large cities and towns, talent devoted to the ministry and ripened by years of culture is not appreciated. He knows that young men can come from the country and go into a counting-room and receive $1,500 or $2,000 a year, and the clergyman must be content with a salary of $600, $800, or $1,000; and he asks, 'Am I called upon to make this sacrifice?' He may look at our home mission work, at our foreign missions, and say: 'I am willing to sacrifice my time and risk my health in those fields; but am I called upon to make the sacrifice of going to a town surrounded by men of property, men who live at an expense of thousands annually, and yet who are willing to give me but a thousand a year, and expect me to entertain every minister who may happen to come through the place? My wife, perchance (if I am called to a small village), will have to carry her child in her arms while preparing victuals and setting the table for meals, because she cannot afford the wages of a servant.'

"Sir, the miners of a district in Pennsylvania who struck for wages and stood out for four long months, were receiving at the time $4 a day, which amounts to $900 a year for the working days; and that is more than a minister is expected to live on in New England. I was in conversation with a minister recently who had met with these troubles of which I speak, and was then struggling to send his oldest boy to this institution. I do not say this, my young friends [turning to the students], to deter you from the great work. But I say that the churches are to blame in this matter. Ask yourselves if this is not one of the reasons why young men are taking themselves to other professions.

"Young men! there is a nation being born in the West. Thousands not only of our own countrymen are immigrating, but they are coming from all parts of the world; and unless there is an

influence exerted over them, we may tremble rather than be proud at the rapidity with which the empire of the West is growing. You may stay the floodgates of infidelity, and raise a community there that shall bless this growing nation."

Mr. Dodge was so oppressed with the vast spiritual need of the West, and so convinced that the ordinary methods could never supply the number and stamp of ministers demanded, that he urged the selection and more rapid preparation of men specially adapted to endure hardships and deliver a simple, direct Gospel message. He held that in many churches there could be found young men, somewhat older than those usually seen in colleges and seminaries, but who had received a good common-school or high-school education, and had then entered upon a business life, — men of vigorous minds and consecrated spirit, active in the Sabbath-school and church, and enjoying the confidence of their fellow-members and of the community. Such men he believed possessed already some of the personal gifts and practical training that fitted them to be most useful in building up churches and exerting a strong religious influence in new communities. He thought that men of this type could dispense with the full college course, and the long time usually given in theological seminaries to Hebrew and Greek. Let them confine themselves to the exegetical study of the Scriptures in English, to dogmatic theology, Church history, the preparation of sermons, and other important branches, and be ready in perhaps two or three years to enter upon active duty in the distant States and Territories.

Mr. Dodge had no desire to disparage scholarship in the pulpit, nor in ordinary cases to encourage any abridgment of full and exact classical and theological study; but he wanted a body of picked men for special service. What they might lack in scholastic culture would find compensation in wider experience, closer sympathy with all classes, and more intense zeal. His own letters give frequent

expression to his views on this subject. In March, 1862, he writes : —

" My plan is outside of a general course, and is intended to meet the wants of many parts of our country where a regular and thoroughly educated ministry cannot be supported. I wish to aid by a short course men from twenty-one to thirty, of more than ordinary talent and approved piety, who with a good common education have learned to take the lead in Sabbath schools and prayer-meetings, and are, in fact, the right arms of the pastors. Such young men often long for the ministry, but feel they are too old to commence studying for it. I would give them two or three years of training, and then send them out to increase their stock as they go, — good practical, common-sense men, who will be a blessing to many a young church in the more sparsely settled regions. I think a pretty well educated Methodist preacher a very useful man ; and I have had considerable experience in that direction, as I attended their preaching half of each Sunday for several years when I was young."

An application for aid to a student brought this reply :

" I am interested in what you say of the young man ; but such cases do not come under my plan. I am trying to help men somewhat advanced in age, and who have not in many instances had a collegiate education. It is not my purpose to assist those already in college and intending to go into the ministry. If I should take such cases, I might have half the young men now preparing. I desire to aid, so far as I have the means, men from twenty-one to thirty years of age, who have had a good English education, and who in the churches and Sunday-schools are known as the active working members, — ' apt to teach,' ready and acceptable speakers, such as pastors are willing to send out to form a new school or conduct the prayer-meetings, and who often feel that if they had the opportunity they would be glad to prepare to preach the Gospel. I rejoice to see young men in greater numbers giving themselves to a thorough course of study ; but I have it in my mind to help those who, though not so well instructed, have more knowledge of men, are educated to work, and are disposed and fitted to begin preaching after a few years' preparation."

It was Mr. Dodge's hope that most of these students would find their field of labor in the West; but he required no pledge, and did not attempt to dictate in regard to their future course. Sometimes, however, churches in the vicinity of a theological seminary would need the occasional services of students, and becoming interested in them, would on their graduation invite them to be their permanent pastors. In a letter to one of his students who had accepted such a call he says: —

"I have had the impression that many of the churches in central New York were reduced in numbers by immigration West, and were now feeble and inactive. They must not be left to die; yet I never like to see a young man settle down over one of these churches, with the large, old-fashioned buildings made to accommodate six or eight hundred, and now not half filled. The effect is apt to be injurious, and to make a young man himself settle down in a dull, old-fashioned way, with nothing to call out his energy. It has been rather a disappointment to me that so many whom I have aided have been induced to locate just around the Seminary. I have fondly anticipated that they would go out West into some of the new settlements and grow up with the country to mould and give character to the inhabitants. There is something inspiring in seeing a village start from the beginning, to welcome each new-comer, to help build the neat little church, and to feel you know all the families settling around it. There are many such places along the lines of our Western railroads. If you read the 'Home Missionary' you will see constant calls for such help. It means often more self-denial and hard work, and often less pay, than in a town like that you have selected; but often more of the life of religion as well as of the world. I have, however, no wish to give direction to those whom I trust God has called into his service. I only want them to be where they can do the most good."

The "New York Observer" contained (July, 1878) the following reference to the character and work of one of those whom Mr. Dodge aided: —

"A few weeks since a new occupant was seen in our pulpit. His burning words of love and devotion to his Master's cause kindled

anew the flame that was in some hearts growing dim, his zeal inspired us, his hopeful spirit cheered us, and his eloquence won the ear of those who were not in sympathy with his subject. When the service was over a stranger remarked, 'Do these people know they have had a very smart young man in their pulpit to-day?' Of course we knew it; and better far, we knew also that he was an earnest, faithful worker, leading many souls to the Saviour, for he was one of our own village boys, and we had watched his course with no little satisfaction. When he became a Christian he decided at once to go to college; but, like many other successful laborers, his resources were limited, and he was obliged himself to create means for defraying his expenses, which he did by teaching, and in other ways, during his vacations.

"Just before the close of his course at Dartmouth the late President Smith proposed to him the subject of entering the ministry, going through a regular theological course at Andover; but the young man replied, 'he had weighed the matter carefully, and felt it was his duty to go into some other profession; his parents needed his assistance, and he could not struggle on with such a debt during his Seminary life.' But the President was persistent, and finally asked him if he would consent to go if a part of the means could be provided, adding that he had a wealthy friend in New York who had always been ready to lend a helping hand in such a case as this. The young man at last consented to go; and the result was that after a thorough course at Andover he was settled immediately in a flourishing town in Massachusetts, where his labors were greatly blessed. Lately he has been called to a much larger field, while every year he has added to his own spiritual progress as well as to the number of those who owe their conversion to his faithful ministrations. The consecutive circles of such an influence reach beyond the limits of mortal vision; eternity will show their extent in its true proportion.

"The young man and his benefactor have never met; but some day when William E. Dodge is in the vicinity of Boston, if he will ride out to one of the suburban towns and spend the Sabbath, he will find that although many of his stocks may have depreciated and his banks proved insolvent, his ships may have gone down at sea and his mines failed to yield up their treasures, still here is an 'investment' that is not only sure to pay good interest, but whose

'security' will be unquestioned when the books are opened at the 'great day of accounts.'"

Among the letters received after the death of Mr. Dodge none spoke more lovingly and gratefully of his memory than those from some of his students. One writes: —

"I was about to give up all hope of entering the ministry of Christ, for want of means, when a friend sent my name to Mr. Dodge, and he came to my relief and aided me through the Auburn Seminary. The privilege of preaching the Gospel these nineteen years, and the joy I have had in guiding souls to Jesus, are due, under God, largely to him."

Another says: —

"Sincere grief came upon the hearts of my wife and myself when the sad intelligence of his death reached our frontier home. We owe him a debt of gratitude for assistance rendered while I was a member of Andover Seminary. I was married and poor. He gave me a hundred dollars for each of those years of struggling student life. His only condition was that I 'should preach Christ.' This I am now doing in a home missionary field."

Another tells also of help opportunely brought to him: —

"We mourn his loss as a friend and benefactor. When I was near the close of my second year as principal of an academy in New York State, a letter came to me from Mr. Dodge, offering to place nine hundred dollars in quarterly instalments to my account to enable me to prosecute my studies for the ministry. If it had fallen from the skies I should scarcely have been more surprised. No doubt my sainted pastor had something to do with it; but I never knew certainly. We wept for joy, for it was the first sunbeam on our path to the ministry; and yet I hesitated to accept the generous gift, lest it should rob me of my boasted independence, for I had struggled through school and academy, and, with my dear wife, through Oberlin College, besides aiding two sisters in their course, and all without financial aid, save an occasional

loan at high interest. It was not, therefore, until after much careful consideration that I wrote Mr. Dodge, accepting his kindness as from the hand of God. Before the course was completed the nine hundred dollars grew to twelve hundred and fifty, owing to the increased cost of living at that time (1863). Perhaps you will remember a visit to Auburn, *en route* to the annual meeting of the American Board. It was the first time I had the pleasure of meeting Mr. Dodge. He gave every student in the Seminary five dollars to defray the expense of the trip to Rochester to enable them to attend the missionary meetings. They will never forget it. Were my own dear brother still living, he could tell, as he often did, of the generous aid for the new church of which he was pastor, and also of the last thousand dollars in payment of the debt. How busy Mr. Dodge must have been, and yet how responsive to every manifest call of the Master! His memory will never perish, and his influence will extend to generations."

Still another adds, on the day before the funeral: —

"Mr. Dodge, through the many he has aided into the ministry, will preach to-morrow, while his voice is silent, and for years to come, to a larger congregation than any other one man, — and thus his works will follow him."

Not all the students aided by Mr. Dodge were Americans. A number were born in foreign lands, and came to this country, most of them, as children. Nor do those already referred to, include a considerable body of preachers and teachers educated in missionary fields. As will be seen elsewhere, Mr. Dodge aided in the establishment or support of several colleges and theological seminaries in different parts of the world. He contributed likewise to many institutions at home and abroad, exclusively for girls.

Mention has also yet to be made of the educational interests which increasingly occupied his attention during the later years of his life.

CHAPTER XVIII.

WORK IN BEHALF OF THE COLORED RACE.

MR. DODGE always entertained large views of the future of Africa. He was a warm friend of the Republic of Liberia, and for twenty-two years served as a vice-president of the American Colonization Society. With so many others, he believed that Africa was the natural and the best home of the colored race, and that the true policy was to encourage emigration there. This would prevent complications, perhaps conflict, in the United States, and would open a new and desirable field of industry and independence for the negro. It was not until after the war that Mr. Dodge's views changed. At an anniversary of the Colonization Society, held before peace was declared, but subsequent to the Act of Emancipation, Mr. Dodge made the principal address. It was when the Liberia College had just been established, and while high expectations prevailed of its wide usefulness. Mr. Dodge spoke hopefully of the project, and then entered upon a consideration of the general condition of the colored race in this country: —

"What shall be done for the colored man, is now the chief question of the day. It underlies all our present troubles; there is a universal feeling of anxiety that some place may be provided where the black man can go and be elevated. There was a vast amount of sympathy, effort, and prayer, when it appeared as if he was beyond our reach; but now God, in his wonderful providence, has brought hundreds and thousands of those lately in bondage into our hands, and we must take charge of them, or their emancipa-

tion will be a curse rather than a blessing. Are the Northern States, which have done so much for them, now ready to invite them to their homes? Does Maine, Massachusetts, Vermont, or New York want them to settle within their limits? Will Indiana, Illinois, or Ohio receive them? Let the laws still on the statute-books of many of these States answer. A few years ago, a pious and benevolent slaveholder in Kentucky determined to provide for all his servants before his death and see them well settled. He went into one of the thinly settled portions of Ohio and purchased a large tract of land, intending to divide it among the families of his slaves, and then provide each with a comfortable house and home. But as soon as his object became known, public meetings were called, and the people decided they would have no negro settlements in their vicinity; and the good man was compelled to abandon his plans.

"This country is not the place for the colored man. Do all you can for him, and he will still feel that he is not what he might become under other circumstances. It will be a forced effort to attempt to place him on a par with the white man. I am more and more convinced that God made Africa to be the home of the negro; and of late our attention has been turned to that continent as never before. What is now wanted is to interest the free colored men in looking towards Africa. The National Government and the States should aid the emancipated slaves to emigrate; and before long there will be such evidence of prosperity that we shall induce thousands of others to follow."

Still later Mr. Dodge joined in proposing the establishment of a line of steamers to run between the United States and Liberia, to encourage emigration and trade.

But when, in the period immediately following the war, the magnitude of the problem, "What shall be done with the freedmen," began to be fairly encountered, schemes that looked to the transportation of multitudes to Liberia were so manifestly inadequate — even if possible, and for the best interests of a people just thrown upon their own resources — that practical men turned at once to the task of helping the negro just where his new condition found

him. Mr. Dodge stood with those who claimed that Christian education was the first and comprehensive need. He promptly began to aid in establishing schools and in sending colored youth to institutions already in existence at the North. He especially desired to see intelligent colored preachers and teachers provided. He had indeed already become interested in an institution distinctly founded for this purpose. It was then known as Ashmun Institute, but afterwards became Lincoln University. It is in Chester County, Pa., some forty miles from Philadelphia, and has the honor of being the "pioneer in the liberal education of colored youth; its charter dating ten years before emancipation." The Rev. Isaac N. Rendall, D.D., president of this institution, writes, Feb. 20, 1883: —

"Mr. Dodge was elected a trustee in 1862. At that time the property in the hands of the Board reached a value of about ten thousand dollars, with accommodations for sixteen students. It has now, in endowments and buildings, a property worth nearly three hundred thousand dollars, and there are two hundred and fourteen students. In all the steps of this development Mr. Dodge had a most effective part. The dark days of the civil war was a notable time to enter upon the *higher* education of the negro. But it was at that time, when the good design was necessarily an experiment, that Mr. Dodge gave to this work the encouragement of his name and the help of his counsel and of his gifts. The Rev. Dr. John M. Dickey, founder of the institution, told me that the first contribution given to build the first edifice here was from Anson G. Phelps; and from that time the largest single and aggregate contributions towards the enlargement of our work have come from the members of that household, — the total amount being not less than fifty thousand dollars; and Mr. Dodge's direct personal influence secured from others as much more. Of his own gifts, twenty thousand dollars founded the Chair of Sacred Rhetoric, three thousand made up a deficiency for the Chair of Latin, and a large part of the remainder has been given for the annual support of students. It is noteworthy in our experience that the professorship founded by Mr. Dodge has been the one through which the most appre-

ciated effects of our system of education have been produced. The course in rhetoric here is more prominent than in our Northern colleges for white students. In our public meetings, held in New York city and in other places, it has been as practical orators that our graduates have made the deepest impression upon the friends of Christian education. Some of the students supported by Mr. Dodge have become our most influential representatives. The work he promoted here was an expression of his mature judgment as to what was needed among the freedmen, and of the sympathy he cherished for them in their needs. In advancing this work here and elsewhere, he was self-denying, generous, and indefatigable. His hope of lifting up the degraded to Gospel heights, rested on the use of Gospel means; and hence his preference to aid in training ministers and Christian teachers."

For the purpose of calling more general attention to the character of the education given at Lincoln, Mr. Dodge arranged for a public meeting in New York, December, 1879, which was addressed by four graduates of the University, each one presenting some special feature of the negro-question. Three of the speakers were among the students educated by Mr. Dodge.

In an editorial notice of this meeting, the Rev. S. Irenæus Prime, D.D., writes in the "New York Observer:" —

"It would be difficult to find in this city four young men, graduates or students of any college, who would make four speeches of equal merit with those made last Thursday night in Association Hall by four representatives of Lincoln University for colored men.

"The Hon. William E. Dodge, a Christian philanthropist of the best type, has long taken a great interest in this University, has given largely to its support, and now, when funds are required to enlarge its usefulness, he would demonstrate to the public its ability and success. To this end he invited the merchants, the clergy, and the public to come together and hear colored young men themselves discuss the questions growing out of the negro situation in the United States. Mr. Dodge said there were now in the institution a hundred and thirty-four students, sixty-four of whom

were candidates for the ministry; but the students who had received its benefits were scattered all over the continent, many of them occupying prominent positions as lawyers, physicians, and ministers of religion.

"We listened to addresses from Solomon P. Hood, Joseph C. Price, the Rev. William H. Weaver, and the Rev. William D. Johnson, colored students and graduates of Lincoln University, each of whom took up some important phase of the great question and discussed it. We will not speak of them separately, for where all were first-rate, we do not desire to make distinctions. We do not know what was lacking to mark each and all of them as remarkable exhibitions of talent and culture in the arts of public speaking and composition. Their orations were for the most part written, and committed to memory. In argument and illustration, in logical force, in brilliancy of imagination, flashes of genuine wit, keen satire, references to history, and intimate knowledge of the subject, these four addresses were worthy of any class of educated men from any college in the world."

Mr. Dodge was gratified to receive from many others a cordial indorsement of the results of this meeting. The Rev. William Adams, D.D., wrote, Jan. 21, 1880: —

"Since the public meeting in behalf of Lincoln University, I have thought much on the value of that institution. All present on that occasion must have been deeply impressed by the appearance and addresses of those colored students. Let a sufficient number of colored men be as well educated as those four men have been, and the negro problem is solved. I wish you all success in the laudable work you have undertaken."

The Rev. Marvin R. Vincent, D.D., also says: —

"I feel personally grateful to you for the opportunity of hearing the four students from Lincoln University on the evening of December 18. The occasion gave me, as I think it did many others, a deeper impression of the capabilities of the colored man, and a new sense of the responsibility of the Church for his proper training. The addresses of the four young men were well thought out,

clearly and tastefully expressed, without as much florid rhetoric as may be heard from the commencement platform of any American college; showing a clear perception of the nature and magnitude of the problem with which they dealt, and delivered with remarkable self-possession, dignity, and emotional energy.

"If these are fair specimens of the material which Lincoln University turns out, I can only say that it has a substantial claim upon the sympathy and liberality of every one who is interested in the elevation of the negro."

At a meeting held in Philadelphia in 1879 for the same object, Mr. Dodge made the following remarks: —

"It has been my privilege to be connected with Lincoln University, as one of its trustees, for many years, and I have watched its progress with a great deal of satisfaction. It was founded for the liberal education of the Freedmen. I believe that a large portion of the North, that took such a deep interest in the welfare of the poor negro when he was a slave, felt as though when they had knocked off his shackles and elevated him to the position of a free man, they had nothing more to do but to thank God for this wonderful deliverance. Yet if we leave him in his ignorance, I am not sure that we have done anything for his welfare.

"God has laid upon the Christian people of this nation a fearful responsibility. We should act at once. This is a thing that will not wait. These black boys and girls are growing very fast. Children who were five years old at the close of the war will vote in our next presidential election. Unless they are educated, they will be a terrible power against our republican and Christian institutions.

"I have had much to do with the South. I am there every winter, and have large interests in that section. I have watched the drift of events since the war with intense interest. What is wanted there *now* is that in every large city, in every county, there should be just such men precisely as the four graduates of Lincoln University who addressed the public meeting in Philadelphia a few weeks ago. You ought to place intelligent men like them in every centre of influence, and those are the men we want educated at Lincoln. We have other institutions that do not go

as far as Lincoln. They are educating a large number of men, and giving them a good plain education, and are sending them out to teach during the week and preach on the Sabbath, and do what they can. But they have not the power to exert such an influence as the graduates of Lincoln.

"Now, what wants to be done is to arouse an interest throughout this country to multiply such instrumentalities. There have been very large gifts to our classical institutions, and it would be well if our men of wealth who are giving to colleges could realize the fact that there is a Princeton for colored men in Lincoln University. I believe the negro is capable of as high classical development as any other race in the world. Lincoln University has demonstrated that already.

"I hope that we shall, as individuals, wake up to a realizing sense of our responsibilities and obligations. Here is an institution, as Dr. McCosh says, that is a child of Princeton. The professors, with one exception, are all graduates of Princeton; every one of them we know and can trust. We ought to send out from that institution, of such men as we have already sent, not less than fifty, and after a little a class of a hundred, every year. There is no reason why we should not have a thousand students there. I believe that gentlemen who are giving to institutions of learning, when they come to die will look back with feelings of satisfaction that they have left a scholarship, or the endowment of a professorship, for the education of colored men who will exert such influence upon the masses — the five millions — of the freedmen."

Writing to a friend of large means whom he hoped to enlist in this cause, Mr. Dodge says: —

"For the last thirty years I have felt it my duty to dispose of my estate and income for such objects as I could see progressing during my life, and among other efforts I have been permitted to assist some hundred and fifty young men in their education for the ministry; but ever since the emancipation I have felt that Providence has thrown a great responsibility upon the white men of wealth to see to it that the five millions of colored people should have sufficient education to make them competent to enjoy and exercise the privileges of free American citizens. In order to effect

this there must be a certain percentage of the young men educated to become leaders, instructors, and ministers, and I have therefore devoted a portion of my means to aid in sustaining a number of institutions for the higher education of colored young men. In this way I have assisted, in the past fifteen years, some fifty to seventy-five colored students, several of whom are now preaching with great credit in churches in the large cities South, and I am granted the special pleasure of watching their work and influence. What the South needs is that out of a hundred students, say, ten per cent should be in all respects as thoroughly educated as the best white ministers, so that as they go to the large Southern cities they may be intellectually as well trained as the white pastors there; then we want perhaps forty per cent who will be able to fill respectably the pulpits of the smaller towns; and the remaining fifty per cent should be just well enough educated to go among the common plantation hands, and during the week teach the children, and on Sunday hold a Bible meeting and explain the simple rudiments of the Gospel. I am at present interested in four institutions for the education of the blacks, — Lincoln, Hampton, Atlanta, and Howard, in all of which I have students.

"I can assure you, from my own experience of the past thirty years, that gifts to such objects in one's lifetime are a constant daily satisfaction. I have been permitted during these years to give to the cause of Christian education more than a quarter of a million of dollars, and I feel it has been better than to leave double that amount to be disposed of by others after my death. The pleasure of watching the success of these different institutions is very great. I often think of dear old Father Cooper as I see his carriage waiting at the Cooper Institute while he is trying to discover if anything more can be done to increase the usefulness of his benevolent work. I am sure it has added ten years to his life."

Mr. Dodge followed his students into their fields of labor, writing or seeing them from time to time, and often aiding some special feature of their efforts. His death was a personal bereavement to each of them.

A letter from the Rev. Solomon P. Hood, who has a church, a school, and other religious work at Beaufort, S. C., says: —

"I see now as never before that Mr. Dodge knew how and where any young colored man who loves his Master's cause could make the most of himself; for he always used to say: 'Young man, go South, and labor for the upbuilding of your race.'"

The Rev. J. C. Price, president of Zion Wesley College, at Salisbury, N. C., speaking at the anniversary of the National Temperance Society, June, 1884, said: —

"No one can feel as I do in regard to Mr. Dodge. I believe that I stand here to-day as the result of his effort; for I was his protégé in the Lincoln University, and if it had not been for his liberality and Christian generosity, I am sure that I should not be on this platform to-night. I therefore can truly indorse the words of the President [Dr. Hopkins] when he said that Mr. Dodge, though dead, yet speaks, not only through the work of this Society, but by the hundreds of young men and women scattered all over the South to-day in the pulpit, in the schoolroom, in the medical chair, and wherever they have to do something, be it ever so humble, for the uplifting of a long-degraded people, and for the bearing forward of the cross of Jesus Christ our Lord. For Mr. Dodge was not only interested in snapping the bonds of intemperance that fettered the soul, but wherever he saw a degraded one, whether that degradation came from intemperance or ignorance, it found his helping hand and his sympathizing heart. I therefore rejoice in being here to-night, and feel glad that I am interested in a cause in which he was especially interested, — carrying out the purposes he had in view when he bestowed upon me his generous assistance."

Mr. Dodge was ready to aid in the establishment of Zion Wesley College, not only on account of his regard for its presiding officer, but also because it was an effort on the part of colored men to found an institution that should be wholly under their own control, and have a faculty from their own number. He met Mr. Price in England, — where he had gone to solicit funds, — and introduced him to influential friends there; afterwards subscribing himself five

thousand dollars towards the erection of one of the new buildings.

The Rev. William D. Johnson, D.D., who was aided at Lincoln University for several years by Mr. Dodge, and is now Secretary of Education of the African Methodist Episcopal Church, delivered a long and interesting address upon the character and services of his patron and friend, at a large memorial meeting held in Columbia, S. C., April 25, 1883. In the course of his remarks he said: —

"Mr. Dodge was my benefactor; and I see those among you — my classmates, and perhaps others — who, in common with me, years ago at Lincoln University, the mother of your own Allen University, learned to know and to love Mr. Dodge on account of his magnanimous interest in our education. A good man is the world's treasure; and it was always maintained that such a man, of whatever nationality, was a citizen of the world and the common property of all its people. He whose long and useful life was symbolized at New York in the sheaf of golden wheat laid upon his casket, is to-day remembered in the opening buds and wild flowers here in the sunny South; and we offer them as a tribute from the heart of his colored fellow-citizens, who stood so much in need of the recognition he so freely accorded us in his manly words and princely benefactions."

The Rev. William H. Morris, also one of those who had been at one time assisted by Mr. Dodge, and now a professor of Allen University at Columbia, read a poem which he had prepared for the occasion as a tribute of affectionate regard.

One of the daily papers of the city, "The Columbia Register," gave a full account of this rare and touching service. A portion of the notice is quoted: —

"No stronger testimony could be afforded to the influence which has been exerted by the Christian philanthropist, the late William E. Dodge, than was furnished by the memorial service at the African Methodist Episcopal Church last night. It was meet

that among a class of our people towards whom his large heart had flowed out in earnest sympathy and acts of munificent liberality, there should be awakened a grateful recognition of his benefactions; and the meeting last night showed that they were ready to respond to the sentiment with all the ardor with which the colored element is wont to show its appreciation of kindness.

"The church was densely packed with an audience numbering not less than fifteen hundred persons, who exhibited an absorbed interest in the services from first to last. Bishop Dickerson presided; and on the platform were assembled the colored clergy of all denominations in the city. A double quartet of male and female singers occupied the left of the platform, and furnished excellent vocal music, with the organ accompaniment.

"Among the resolutions, offered by the Rev. J. C. Waters, D.D., was the following: —

"'*Resolved*, That we, as representatives of the colored citizens forming an integral part of this great nation, believe we express their unuttered sentiment when we say that we shall ever cherish in our inmost hearts the memory of one who so unselfishly donated his life to the amelioration of the condition of the neglected and the unfortunate.'

"The Rev. William H. Morris read a poetic delineation of the character and labors of the deceased, which contained passages of great force and poetic beauty.

"After a solo, Bishop Dickerson briefly spoke of the distinguished dead as the 'ideal man;' and introduced the Rev. W. D. Johnson, D.D., of Marietta, Ga., who delivered an eloquent portrayal of the features which had so eminently distinguished William E. Dodge as a benefactor of mankind.

"The speaker alluded to the personal obligations under which he had been brought to Mr. Dodge by his munificence to Lincoln University, at which himself, Bishop Dickerson, Prof. Morris, and Dr. J. C. Waters were educated. His charities were limited by no sectarian, political, or race distinctions, but reached out to the needy of all nations and all creeds with an ever-abounding liberality.

"The eulogy occupied over an hour, and the services closed with a quartet, 'Go to thy peaceful rest!' and the benediction.

"Such an occasion as this, giving the heartfelt expression of people of a different race, a different denomination, to their

appreciation of the character of one of Nature's noblemen, is as honorable to those who paid it as it is to the memory of the subject of their eulogy."

A memorial meeting was also held in New Orleans in St. James's African Methodist Episcopal Church, at which tributes to Mr. Dodge's services were delivered, and a series of resolutions adopted.

General S. C. Armstrong, President of the Hampton Normal and Agricultural Institute, writing of Mr. Dodge's death in the "Southern Workman," published at the school, says: —

"Hampton was one among the many side interests to which his generous hand gave what was little to him but much to them, especially as it was coupled with what he gave of himself, — his warm sympathy and joy in giving. He was always to be relied on to give *go* to an effort to rouse public interest by word and example. When it was necessary to raise the funds for our building for Indian girls, and a meeting was held in New York at which some of our Indian students appeared, Mr. Dodge was first on his feet with a subscription. He took the responsibility of the first room in Winona Lodge; and half of what was raised for it in New York was given by him and his immediate family connections, who share his spirit. He has carried also three scholarships at Hampton, one for colored and two for Indian students. He was a friend to whom we with many others could look for moral as well as material aid."

Mr. Dodge was one of the friends with whom Mr. John F. Slater consulted confidentially before setting apart his fund of one million of dollars for the education of freedmen, and especially of colored teachers. Mr. Dodge became an incorporator and trustee of this fund, and the board of trustees was first organized in his library. His eldest son was elected to succeed him.

It was a cherished expectation of Mr. Dodge that the various institutions for colored people would not only be a blessing to the race in America, but would prepare men

for what he saw to be "the wonderful opening in Africa." Missionaries from among the educated colored people would come to be the most ardent and efficient agents for the redemption of their fatherland. One of the earliest students on his list was a young man of unusual promise, who began his course of study with this object in view, but died before completing his theological preparation. Others of his students are now presidents or professors of theological seminaries or colleges that will ultimately send forth men for this vast missionary enterprise, which Christians of African descent can probably best undertake, and for which there happily already exists among them a fixed purpose and a growing enthusiasm.

A few days before his death, but with no thought of the end being so near, Mr. Dodge said to a friend: —

"I wish to devote much of my remaining strength and a large share of my income to the education and elevation of the colored race. I expect soon to go South, and hope to visit Lincoln, Hampton, Howard, Atlanta, Biddle, and other institutions. I take special interest in the working out of the objects of the Slater fund."

The provisions of his will bear testimony to his determination to give some permanent expression to the interest he felt in the education of this class. He not only made bequests to several of the institutions, — ten thousand dollars to Lincoln University, and five thousand dollars each to Hampton, Howard, and Atlanta, to constitute scholarships, — but he left a fund of fifty thousand dollars, "the income to be applied to the education of young men for the Gospel ministry, and thus," he adds, "to continue the plan which I have carried on for many years." He further says: —

"It is my wish that any thus aided shall be prepared for the ministry according to the denomination to which they belong.

"Having been deeply impressed with the importance of furnishing, as soon as possible, men of their own race to preach to the

colored people of the South, I have for some years devoted much of my education fund for that class, giving to some of them a more thorough course of instruction, to fit them for the larger places, and to others a shorter course, to help them reach the more ignorant and those farther removed from Gospel privileges. I would suggest to my executrix and executors that they pursue the same course."

In closing these references to Mr. Dodge's educational efforts, it should perhaps be remarked that of all the young men, white or black, who were aided by his gifts, it is not known that more than three or four ever proved themselves unworthy of his confidence.

CHAPTER XIX.

CHARACTERISTICS.

THE prominent traits of Mr. Dodge's character have perhaps been sufficiently indicated in the narrative already given; but it may be of interest to make some more distinct reference to the qualities which, in his case, seemed to form a peculiarly happy combination of strength and sweetness. This will be chiefly done by recording the testimony of personal friends, and by extracts from articles which appeared in the public journals. First, however, brief allusion will be made to a few points not so fully dwelt upon by others.

Mr. Dodge always maintained a singularly affectionate and minute interest in the affairs of each of his children. Anything he thought could minister to their advantage when young was unhesitatingly provided. As they grew up and began to assume business responsibilities and to have families of their own, he followed each step with increasing watchfulness, generally associating them with himself in some of his own enterprises, and never withholding any personal sacrifice, of exertion or means, to insure their success. But however much he might do for their happiness in other respects, they can never recall a time in the lives of any of them when it was not transparently evident that the supreme desire of their father's heart was bent upon their religious welfare. In every plan he made for them, in all his frequent and loving counsels, in the ordering of the family life, this was the first consideration.

The happy Sabbath evenings come back to them when he was accustomed to gather the children about him, and make the Westminster Catechism simple and attractive by his explanations and anecdotes; when both father and mother would repeat some favorite hymn, and the boys in turn recite theirs; then all join in singing "Loving-kindness," "My Faith looks up to Thee," "The Voice of Free Grace," "Oh! could I speak the Matchless Worth," and always to the old familiar tunes. No music will ever seem sweeter: the father's rich bass, the mother's clear voice, and each boy doing as well as he could.

These hymns of Christian faith and joy were all dear to Mr. Dodge. He had committed to memory numbers of them as a child, and he could repeat them to old age with accuracy and delight. He found them a solace when distracting thoughts intruded upon his sacred hours, or when anxiety or business cares pressed hard upon him. Sometimes he said them over to himself as he walked the streets or rode in the cars, or he would repeat them in the quiet of a Sunday evening as he sat with his family at home or in the midst of a few congenial friends with whom he might be travelling. He loved sacred poetry of every kind, and in reading or repeating it he endeavored to bring out the meaning by a distinct and appropriate utterance. In some instances, when he met with hymns not found in ordinary books, and which struck him as unusually impressive, he had them printed as leaflets for private distribution. His singing at religious meetings or in church had a heartiness that was inspiring and contagious. It was his habit on Sunday evenings also to assemble the household for family prayers just before the hour for tea, and in his petitions each son, beginning from the eldest, would be specially remembered, with his wife and children, although no names were mentioned; and as soon as the evening meal was ended he would retire to the room where he was accustomed to have his devotions.

When he returned, his tearful eye but shining face would tell something of the communion he had enjoyed.

In prayer he was not satisfied with mere general petitions. He loved, whenever circumstances would allow, to ask in distinct terms for just what was needed at the particular time; and his expressions, while simple and direct, always breathed the spirit of humble, entire, and glad submission to the Divine will.

Among his papers was found in his own handwriting a list of "Things to pray for to-day" (some time in April, 1859). His wife was to unite with him. The first was "For ourselves, that we may be sanctified and forgiven, and, as parents, be able to know and do our duty to our children."

Then followed several specific requests for one and another of his sons, closing with a remembrance for "Special direction in regard to a change of church relations," and a prayer for a friend whose name was given. Scriptural phrases and verses were blended appropriately and fervently in his petitions. A prayer which he had written, apparently for some Sabbath-school occasion, when the subject was "Heaven, the hope of the child of God," will recall to those who used to hear him at religious meetings, his earnest manner and words when he prayed in public, —

Almighty and everlasting God, our Heavenly Father, we bless thee that thou didst so love the world as to give thy Son to die. We bless thee that he hath brought life and immortality to light, and hath passed into the heavens to prepare mansions of eternal rest for those who love him. We thank thee that amid the cares, anxieties, and trials of this world, those who have been washed in the blood of the Lamb may by faith look forward to a rest of eternal joy at thy right hand; and though eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for those who love him, yet thou hast in thy holy word given us some faint glimpses of the golden city and of its myriads of happy spirits who worship and praise thee with

uninterrupted delight. We thank thee that, having this hope to sustain us even here, we may go cheerfully forward in the path of duty, looking unto Jesus, the author and finisher of our faith, who for the joy set before him endured the cross, despising the shame, and is forever set down on his heavenly throne. O Lord, sanctify our hearts by thy Holy Spirit, and raise our affections above the world. May the things that are seen and temporal never be permitted to blind our eyes so that we cannot, by faith, behold the things which are unseen and eternal. Help us to live so near to thee that we shall have no doubt of our reaching the mansions of the blest, so that we may walk by faith, having our conversation in heaven, whence we look for our blessed Saviour, who at his coming shall change our vile bodies, making them like unto his glorious body; that when he shall call us to leave this earthly habitation, we may with joy look forward to a building not made with hands, eternal in the heavens. And having this hope in us, may we purify ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Help us to live ever in view of death, judgment, and eternity, and at last, washed and purified in the blood of Jesus, may we pass through the gates into the city to unite in the everlasting song of the redeemed. All which we ask in the name and for the sake of Jesus Christ, thy Son and our Saviour. Amen.

He attached the utmost importance to the persistent and sacred reservation of the hours for daily prayer and the study of the word. To a son starting upon a long foreign journey he writes: —

"I know by experience the difficulty of keeping the heart right when one is travelling, and subject to so many changes and exciting scenes. Often obliged to be up early and to retire late, and the poor body demanding rest, there is great danger that we may not secure for our private devotions the time absolutely necessary to the enjoyment of religion. You are going into strange countries, amid persons of different languages and habits from your own, and you will perhaps have no opportunity for proper retirement. Thus there is need of more than ordinary care. You must have your daily heavenly food, or you will droop and become poor and spirit-

less. Redeem the time in some way, and if no suitable place offers at the moment, the necessity is more apparent for stated mental devotion. Never have you been in circumstances where the injunction was more appropriate, 'Watch and pray, lest ye enter into temptation.' Another important point is, be sure under all circumstances to maintain proper Christian deportment. I do not want you to put on any unnatural stiffness, but a consistent behavior everywhere. Never neglect a chance to speak a word for the Master you love and serve. By cherishing the idea of daily doing good in some way to those in your company, or with whom you come in contact, you will keep the spirit of religion alive in your own heart. A word dropped by the way may meet you at the bar of God in the salvation of some soul you may never meet again until then. Letting your light shine as a Christian traveller, is the best way to keep your own heart right in the sight of God."

Mr. Dodge's attachment to his mother was tender and strong; and it was his privilege, after the death of his father, to take her to his own home and cherish her there until the close of her long and active life. A writer in the "Illustrated Christian Weekly," soon after the death of Mr. Dodge, speaks thus of the mother: —

"Most of the notices of the late William E. Dodge have spoken of his *father*, and of *his* influence in forming the character and shaping the life of his excellent son. And all that was said of that father was just and well deserved; for he was known and honored not only as a man of integrity and standing, but as a faithful and consistent Christian. But I have nowhere seen allusion to Mr. Dodge's *mother*, to whom he was probably more indebted than to any one else for his early training in the ways of truth and duty, and for the impressions that led him in his youth to the service of the Saviour, and prepared him for the eminent excellence and usefulness of his later life.

"Mrs. Dodge was not only a woman of sound judgment and remarkably good common-sense, but, above all, an eminently faithful Christian. Especially she was a praying woman, living very near to the Throne of Grace, and praying not only for, but with, her children, and doing all in her power to lead them, in their earliest

days, to devote themselves to the Saviour. A friend who knew her well once said to the writer: 'If there was ever a praying woman on earth, it was Mrs. Dodge; and her earnest and constant prayer was that her children might be faithful Christians.' And another said of her that 'she was so deeply importunate in prayer that at times it seemed as if she would faint in the closet, and so earnest in pleading with God for her children that, with Jacob, she seemed to say, "I will not let thee go except thou bless me."' And her life was fully consistent with her teachings and prayers, so that by precept and example, with prayer and parental authority, she led her children to the service of Christ."

No one ever knew Mr. Dodge intimately, or even became a transient guest in his family, without discovering that of all his engaging qualities, the most marked and beautiful was his daily tender and glowing devotion to the one who had so long and lovingly stood at his side. No place could be attractive to him without her presence; no joy was complete unless shared with her. Into every dark cloud of anxiety or grief she entered hand in hand with him, and the path must be gloomy indeed if her quick sympathy and devout spirit could not help to find some ray of heavenly comfort.

They counselled with each other upon every subject of family or personal concern. They were almost invariably seen together in public. On his business journeys as well as all others, she was his constant companion; and in his extensive and complicated transactions he was often glad to have the aid of her sound judgment and ready perception of right. Let the worry and fatigues of his down-town life be what they might, — and they were frequently exhausting beyond the experience of many, — he was sure to find waiting for him at home a glad smile of welcome and a loving intuition that understood when to speak of the known or presumed burdens, or how to make them, if possible, quite forgotten. This unwearying regard was warmly reciprocated, and her happiness was his first

thought in all he did. He observed in his intercourse with every one the small attentions and courtesies which help to make common life enjoyable; but to her these numberless loving services were rendered with a thoughtfulness and alacrity that told of a union of heart as nearly perfect as human experience probably ever knows.

A friend, recalling some of Mr. Dodge's personal traits, speaks of sitting beside him at a religious celebration in the Academy of Music. During the interval before the exercises began, Mr. Dodge was evidently uneasy, rising from time to time and looking over the audience. At last he turned to his friend and remarked, "I told my wife I should watch for her coming." He presently discovered her in a box above him; and having caught her eye and smiled a greeting, he seemed wholly satisfied, and was ready to enjoy the services of the evening.

Every letter written to her during their occasional separations was certain to contain some tender injunctions respecting her health and comfort; and to the last his unceasing and thoughtful care of her always seemed to their intimate friends like "the ardent devotion of a young lover." In his will repeated and positive directions are given that the large provision made for her should have precedence of all other legacies or interests.

It may perhaps be allowable to give a few extracts from one of his letters to her, written on an anniversary of their wedding-day. It is dated Phelps's Mills, Pa., June 24, 1854: —

"Can it be possible that twenty-six years have passed away since we were united in that blessed bond which made us one! How the days have flown! I cannot realize it. In the retrospect it appears but a very few years; yet how many have been the changes! How much cause we have to bless God for his constant mercies! Ours, it seems to me, has been (more than is the general lot) one of almost uninterrupted enjoyment of married life. We have had our seasons of deep affliction; but even then the sweet confidence

which has existed between us has made a kind of joy amid sorrow, and enabled us to bear each other's troubles. And when we could go together to pour out our hearts in prayer to our Heavenly Father, how we have gained strength to submit with cheerfulness to God's providence, and how has the fact that we had a common God and Saviour to go to, cemented our love to each other, and given a character to all our enjoyments they could otherwise never have had! Should God spare us half as many more years as these twenty-six which have now so pleasantly and rapidly passed, where shall we be, and where will our sons be, if they live? I shall then be an *old man of sixty-two!*"

Twenty-four years after the date of this letter, Mr. and Mrs. Dodge celebrated their "golden wedding," — June 24, 1878. Some extracts will be taken from the accounts in the New York newspapers, and a portion of Mr. Dodge's own remarks will also be given. He wrote them out beforehand; but when he came to speak, his emotions prevented him from repeating all he had prepared. Yet the thoughts he carefully put upon paper reveal the more clearly how deep and true was his appreciation of the one who had been his loving companion for fifty years: —

"The boom of guns fired yesterday afternoon from two yachts, the 'Skylark' and 'Florence Witherbee,' lying at anchor in the Hudson, off Tarrytown, awoke the inhabitants of that somnolent village to the fact that their most prominent townsman, Hon. William E. Dodge, was celebrating with appropriate ceremonies the fiftieth anniversary of his wedding with Melissa Phelps. For weeks the approaching festivities had formed the one theme of neighborly gossip, and the day of their culmination was regarded as a sort of general fête-day for the village. Nearly a thousand invitations had been issued, and guests began to arrive in the early morning from all parts of the country, though the majority of them were from this city. The Dodge mansion, with its spacious grounds, is high on the hill-side overlooking the Hudson, and half a mile south of the village. The view from the veranda is magnificent, embracing wide sweeps of the broad river, and the blue western hills beyond. The grounds are a happy mingling of close-cut lawn, dotted

Anson G. Phelps

with groups of noble trees, brilliant beds of flowers, and smooth, gravelled walks and driveways. The house is of brick, many gabled, roomy, and comfortable. Its chief beauty is in broad verandas that completely encircle it. Yesterday it was one mass of flowers and aromatic evergreens within and without. Flowers were everywhere; they were twined into arches over the doorways, they filled vases and baskets, and stood in great fragrant bunches wherever room could be found for them. Many floral designs of exquisite taste and workmanship, appropriate to the occasion, were scattered about the house in lavish profusion. The verandas without were masses of flowers, and the warm air was heavy with their perfume. Midway down the long drive, between the house and the entrance to the grounds at the head of a tiny lake, was a triumphal arch of evergreens, flowers and flags, under which all guests passed on their way to the hospitable mansion. In immortelles, on either face of the arch, were the figures 1828 and 1878.

"A similar decoration, wrought in roses, was over the steps leading to the main entrance of the house. On the lawn a handsome marquee had been pitched. Above the wide porch was another cushioning of green, and here the initials of the old-time bride and groom were worked out in flowers, — W. E. D., and M. P.

"The formal reception-hours were from 2 until 7 P. M.; but at noon the members of the family, relatives, and intimate friends gathered in the drawing-room. There were Mr. and Mrs. Dodge and their seven sons with their families. There are fourteen grandchildren in all; but yesterday only nine were at the celebration. The intimate friends present were the Rev. Dr. M. R. Vincent, of the Church of the Covenant, Mr. Dodge's pastor; the Rev. Drs. William Adams and H. Eaton; E. C. Stedman, who is a nephew of Mr. Dodge; Hon. William Walter Phelps; Mrs. E. C. Kinney, Mr. Dodge's only surviving sister; Mrs. James Stokes, Mrs. Charles F. Pond, Norman White, and Mrs. Thomas Egleston. The last five persons named were also present at the wedding, which took place, June 24, 1828, at No. 32 Cliff Street, New York, the home of the bride. Norman White acted as groomsman.

"The ceremonies of the golden wedding-day began with the christening of the youngest son of Mr. Dodge's youngest son Arthur, an infant only six or seven weeks old. It was named Murray Witherbee, after an old college friend of its father. This

ceremony was performed by the Rev. D. Stuart Dodge, an uncle of the child, the water being held in a silver vessel by another of the family. Beside its mother stood its grandfather, ex-postmaster-general Jewell.

"The short but beautiful service was followed by an adjournment to the dining-room, where a collation was spread.

"After the christening-breakfast had been eaten, the family party gathered in the drawing-room again. William E. Dodge, Jr., being the eldest son, acted as master of ceremonies, and after a few words of congratulation to his father and mother, asked Dr. Vincent to pray; and then Mr. William E. Dodge, Sr., spare in figure, with white hair and whiskers, but erect and full of vigor, told the simple story of the wedding of fifty years ago.

"My dear Children, Grandchildren, and Friends, — We have invited you to join with us to-day in a tribute of thanksgiving to our Heavenly Father for the special mercy which has prolonged our lives and permitted us to look back upon a married life of fifty years.

"Our song this morning is, — 'Bless the Lord, O our souls, and forget not all his benefits;' 'Surely goodness and mercy have followed us all the days of our lives.' We feel that, under God, we owe all we are to the tender, faithful care of our godly parents, who from infancy dedicated us to God, and by constant Christian watchfulness and prayer brought us up in his fear, and rejoiced to see us in early youth consecrate ourselves to his service, — both uniting with the church the same year.

"The intimacy existing between our families led to an early acquaintance and interest in each other, which ripened into an attachment long before the formal engagement that resulted in our marriage on the 24th of June, 1828. As we had never known any other attachment, ours was one of real affection; and we can truly say to-day that however strong it was then, these fifty years of married life have only tended to increase it from year to year. It has grown brighter and brighter to this golden day.

"We have not passed through these long years without

our trials. There have been days of darkness and affliction; but we desire to-day to record our testimony to the goodness of our Heavenly Father that he has never left nor forsaken us. We have always found the mercy-seat our place of resort and refuge, and 'God a present help in trouble.'

"And we say, for the sake of our children and grandchildren, that from the beginning of our married life we have always been frank and open between ourselves in all our Christian experience, talking freely to each other, and often praying together for special blessings upon ourselves and children; and as we now look back we feel that this loving Christian confidence has been one of the very precious features of our married life. It may also be proper on such an occasion to say to our dear descendants that as we think of these happy fifty years, there has never been anything in our intercourse which to-day leaves a dark spot we would wish to forget. It has been a life of true devotion to each other, so that long since we have come to act and almost think as one. We early learned to respect each other's opinions and judgment, and to avoid all kinds of disputes and contentions for our individual views, consulting together in regard to all matters in which each had an interest. We have always watched, even in little things, to do all in our power to add to each other's happiness, and never allow even an impolite word or anything to dampen our mutual respect and love. We have thus been able to sympathize with each other and bear each other's burdens; and in reviewing the past, we are bound in gratitude to God to state, that while we have not, as a general thing, had those rapturous seasons of heavenly anticipations with which some have been favored, we have for the most part, during all these years, enjoyed a firm hope and steady confidence, trusting alone to the mercy of God through Jesus Christ. Our daily Bible and devotional reading have become more and more precious

to us as each year has passed; and we have found it a great comfort and joy to talk together respecting the portions of Scripture we were reading. Next to my hope in God, the great blessing of my life was the providence that gave me a companion who, by her even, loving, tender disposition, was just calculated to meet the need of one naturally earnest, nervous, and driving like myself. Her affectionate interest in all that concerned me has made life's cares, which otherwise would have been too heavy for me, comparatively light. I feel it due to her to say to-day that in all these fifty years not an unkind word has ever been spoken to me by my dear wife; and what I am, under God, I owe very much to our sweet intercourse together.

"Appropriate remarks followed from the sons. Anson G. P. Dodge, of Georgia, who came North especially to attend the golden wedding, told of the affection and respect with which the citizens of that and other States always mentioned his father's name. The Rev. D. Stuart Dodge alluded with a smile to what he termed the mythical story of the descent of the family from the royal race of the Stuarts. He was quite willing, he said, to take his patent of royalty from the last generation. Turning to his mother, he told a story of a little boy who, hearing the adage, 'An honest man is the noblest work of God,' exclaimed, 'No, no! my mamma is the noblest work of God.' General Charles C. Dodge spoke of the reverence and affection that had always been felt by his brothers and himself towards their father. He was followed by Mr. Arthur Murray Dodge; and then Mr. William E. Dodge, Jr., read a poem written by Mrs. Elizabeth C. Kinney, his father's only living sister. It was printed in gilt letters, and handsomely framed. The writer prayed, in closing: —

> 'Thus may such length of days be given
> This pair beloved, revered, that even
> Their own lives rounded this side heaven
> Complete a century!'

"Edmund Clarence Stedman, who is a son of the poetess, was then invited to read a poem he had prepared; and after adding

his tribute to the character and example of his uncle, Mr. Dodge, he quoted from Bunyan the narrative description of Christian and his wife. He said that with this as a text he had prepared some verses, which he read as follows : —

"CHRISTIAN AND CHRISTIANA.

Who has not read — what man that loved
Good English, pious speech, and valiant deed —
The rare old book in which John Bunyan proved
His poet's heart alive beneath his creed?

Who has not in his fancy travelled long
With Christian on that ancient pilgrimage, —
Shared all his fears, and lifted up the song
After the battles it was his to wage?

Or with brave Christiana followed on,
Choosing the path her lord had trod before,
Until the Heavenly City, almost won,
Shone like a dream beyond the River's shore?

Well, 't is a goodly tale, we think; and close
The book we have from childhood read, and say:
'The age of miracles is past! Who knows
The joyous saints, the pilgrims of to-day?'

'No light,' we say, 'like that which was of old!'
Yet still serenely shine the midnight stars;
And there are wonders left us to behold
If we but think to look between the bars.

Even now before our eyes, his large heart warm
With the fine heat that shames our colder blood,
Stands Christian, in as true and living form
As that in which old Bunyan's hero stood.

Long since this happy pilgrim, staff in hand,
Set out; yet not alone, for by his side
Went Christiana also toward the Land
Anear whose boundaries they now abide.

Each day less distant from the City's Gate,
Through shade and sunshine, hand in hand they pressed;
Now combating the foes that lay in wait,
And now in pleasant meadows lulled to rest.

Early the Palace Beautiful they found,
Where Prudence, Charity, and Faith abide;
The Lowly Valley little had to wound
Their gentle hearts devoid of scorn and pride.

The darker Valley of the Shadow of Death
They passed; but with them One they knew was near,
Staid by whose rod and staff the Psalmist saith
The toiling pilgrim shall no evil fear.

And many seasons afterward they dwelt
In Vanity's great city; there, apart
From all things base and mean, they humbly knelt
With prayer upon their lips and pure of heart.

He too has fought with giants, — those that lurk
In fastnesses of want, despair, and sin;
By day and night he did his Master's work,
Hoping a house not made with hands to win.

And Christian from the outset took
Sweet Mercy for a guide and bosom friend;
And sought with her the poor in every nook, —
Giving as one that to the Lord doth lend.

Together thus they climbed above the pass
Where from the Hill Delectable 't is given
To gaze at moments through the Shepherd's glass,
And catch a far-off, rapturous glimpse of heaven.

Sorrows they knew; but what delight was there,
Led oftentimes where the still waters flow,
Or in green pastures guided unaware
To trees of life that hung their fruitage low!

Now, ere the pilgrimage is ended quite,
Its weariness forgot, they seat them down
In Beulah, in a country of delight,
And rest a season ere they wear the crown.

Here, after half a century, they breathe
Air fresh from Paradise; and here renew
Their wedding vows, while unseen watchers wreathe
For each a chaplet, sprayed with golden dew.

Blessing-and blest, amidst their household group
Christian and Christiana here await
Their summons, knowing that the shining troop
Will bear to each a token, soon or late.

And we who gather near, — ourselves too blind
To see undazed the light of Heaven's grace, —
Their well-loved visages behold, and find
A bright reflected glory in each face.

"In commemoration of the day, Mr. Dodge afterwards presented to his wife a large painting by Daniel Huntington, N. A., illustrating the story of Christiana and her children.

"The Rev. Dr. William Adams and the Rev. Dr. H. Eaton, of Palmyra, N. Y., both old friends of Mr. Dodge, tendered their congratulations in brief speeches. A poem written by a neighbor, Mrs. Bottome, read by William E. Dodge, Jr., ended the exercises.

"By this time the friends from the city began to arrive. They came by a special train, which had left New York an hour before.

"One by one the carriages whirled up the gravelled avenue under the arch and deposited their gayly dressed loads at the main entrance of the house. Several hundred persons were soon scattered about the grounds and in the house. They were gradually collected in the flower-decked drawing-rooms, where, in front of a great floral screen bearing their names and the date of their wedding-day, stood the happy pair in whose honor the festival was given.

"At noon the sky had been overcast, and rain was threatening. But when the guests arrived, filling the house and overflowing through the broad piazzas into the grounds, the clouds had disappeared, the sky was blue, and the sun shone out brightly. A portion of Thomas's orchestra sat under the trees and furnished music. Relatives and the more intimate friends of the family, sufficient to make a gay party, remained through the early evening and enjoyed the fireworks from the yachts, the illumination of the groves, and the open-air concert of the band. During the day nearly six hundred guests tendered their congratulations to Mr. and Mrs. Dodge, and wished them long life and continued prosperity."

Referring to this memorable family occasion, the Rev. Dr. Field wrote in "The Evangelist," June 27, 1878: —

"There are some bright scenes in this world, with all its sadness and sorrow; but not many brighter or happier than was witnessed on Monday at a beautiful residence on the banks of the Hudson,

when William E. Dodge and his wife celebrated their golden wedding, surrounded by children and grandchildren and a host of friends who came to offer their congratulations. It was a scene that must have been to them full of tender and grateful memories. Fifty years before they had stood side by side in the freshness of their young manhood and womanhood, and begun the journey of life together. They laid the foundation of happiness, not merely in their mutual love and trust, but in a common Christian faith and hope. The Rev. Dr. Gardiner Spring performed the ceremony, and they were married in the old mansion of Anson G. Phelps, which stood in Cliff Street, nearly opposite to where the house of Phelps, Dodge, & Co. now stands. How little they dreamed, when they went forth from her father's house, of what was before them!

"Few men in this country have had such a long career of prosperity, and fewer still one in which prosperity has brought more of good to others as well as to himself. Wealth has not been made to minister merely to pride and selfishness, but has been used generously to promote every good object, to relieve every form of suffering and distress, and to help every wise charity and every object of Christian benevolence.

"During the years of his active business life he has seen the beginning and growth of almost every enterprise for the good of the city or the country, or for the advancement of religion; and he has had a part in all. New York has had no more public-spirited citizen; he has always been ready to bear his part in the promotion of every object which was for the city's good, while in the Church all have leaned upon him. We doubt if there is an American mission in any part of the world which has not shared in his munificence.

"We do not violate any confidence when we say, what is known to their intimate friends, that in all his career of benevolence, which has hardly a parallel in this country, Mr. Dodge has had the constant support of a noble womanly heart which is as generous as his own. Possessing wealth in her own right, it has been her delight to share in every great object of benevolence which engaged his attention, while in the relief of the poor and the suffering, her help has flowed out in a hundred unseen charities. It is this which, more than great wealth, has made their names so honored and beloved, which on this day of joy has led thousands to 'joy

in their joy,' and made them richer than ever before, as it has caused to flow in upon them such a tide of love and gratitude.

"Mr. Dodge has already completed his threescore years and ten, and yet his eye is not dim, nor his natural strength abated. He is still in his full vigor, with erect form and elastic step, and sympathies as easily moved as ever. Age has not chilled his warm heart's blood, and we trust that with the partner of his life he may be spared another decade at least, to celebrate his 'diamond wedding;' and so, as the silver has already turned to gold, and the gold turns to diamond, the diamond itself may change at last to what is brighter still, — the immortal crown!"

CHAPTER XX.

PERSONAL HABITS. — BENEVOLENCE. — HOSPITALITY. — LAST LABORS. — DEATH.

MR. DODGE was always abstemious in his habits, and consequently enjoyed almost unvarying good health. Among the personal items in the "New York Tribune" (Nov. 1, 1882), some three months previous to his death, allusion was made to his sustained vigor: —

"They talk of a hale old age among public men in England. Can any one of them surpass this? The Hon. William E. Dodge, born somewhere near the beginning of the century, and for nearly sixty years the most conspicuous figure in the temperance cause, of whose great National Society he has long been the president, announces the following programme of a day's temperance campaign which would try the stoutest young campaigner. He will leave New York Friday noon; speak at Port Morris at three; take a locomotive, and speak at Dover at seven; take a locomotive again, and speak at Boonton at half-past eight; and return to town that night. The object is to give his opinion to the local temperance societies as to the wisdom of running a separate temperance ticket in Morris County this year."

Mr. Dodge possessed an unusual capacity for continuous and varied work, and also the somewhat rare faculty of being able to concentrate his entire attention upon one topic until he had reached a decision or was called away, and then to become equally and immediately absorbed in the next matter in hand. And no doubt the necessity of turning rapidly from one subject to another in the management of his extensive interests gave a degree

of relief that assisted him to accomplish so much without apparent overstraining.

But while unsparing in the use of his own strength, he was prompt to notice when others were exhausting theirs, and he took special satisfaction in aiding friends, ministers, or any one in his employ, or connected with the boards or societies in which he was interested, to have their regular or occasional seasons of recreation.

He was economical in his personal expenditure, and always anxious to encourage others in the habit of saving. At the close of his address upon "Old New York" he spoke of the elements of success in mercantile life, and stated it as his conviction that —

"All young men should aim to save something each year, even at the expense of a limited wardrobe and many little things which they think necessary. If there were none but young men here, I would say that from the first year when I entered a store, with a salary of fifty dollars, to my last year, when as a salesman I received, for those days, very large pay, I never failed to save a portion of what I received; and when I started in business that sum and my experience were all my capital."

In a letter to a young relative, remonstrating at his extravagance, Mr. Dodge refers to his own early experience: —

"When I was married and went to housekeeping in the city, our entire expenses, including house-rent, for the first three years, averaged only twelve hundred and fifty dollars a year. I had just commenced business on my own account with the capital I had carefully saved during my eight years' clerkship, as in all that time I had been most economical; and since I was twelve years old have never had fifty dollars that I did not earn myself."

The habit of loosely running into debt was most repugnant to Mr. Dodge, but it seemed to him that students and ministers should especially avoid the practice. He often preferred, if the circumstances would justify it, to give part, or all, of a sum needed, rather than lend it. To a young minister who asked for a loan he replies: —

"It will not be convenient for me to make you the loan desired; but I enclose you a check for a hundred dollars, which you will please accept. I do not like to be instrumental in helping a minister carry a debt. I trust, by great effort, you will be able to pay off your present obligations within the next two years, and then find it possible to act on the apostolic injunction, 'Owe no man anything but love.'"

He thus writes to a young physician who has discreditably failed in his last place of practice, and whom he is helping to go West, chiefly for the sake of a widowed mother: —

"If you will make up your mind hereafter to do your duty and act like a straightforward man; resolve to die rather than contract debt; live in a simple, plain way; give up your foolish idea of dress; talk but little of yourself, but 'let your works praise you;' refuse everything in the way of stimulants; be honest, truthful, and industrious, — in six months you can get practice enough to support your family in the manner other country doctors live, and from that you can advance to occupy almost any position you please. But go into a place, talk large, live high, run into debt every chance you can get, and you may depend on the displeasure of God and the contempt of every honest man."

He gives this frank and wholesome advice (February, 1849) to a young friend who was eager to start for the gold mines just discovered in California: —

"I regret to find that the fever called here 'yellow fever' has reached your secluded place. It is the strangest delusion that ever came over a people. Our streets are crowded with young men from all parts of the country, coming to take passage for the land of gold. I say to you honestly, if you can be sure of potatoes to eat and straw for a bed where you are, do not think of California. I believe at least half who go there will die within a year, and the balance would give their weight in gold, if they had it, to get back again. If you are determined, at all hazards, to go, be certain to go by sea and take with you not less than five hundred dollars in gold or silver to keep you alive when you get there, and to pay

your passage home by the earliest opportunity. Get your life insured by all means, and make your policy over to your friends, as the chances are more than equal that they will have to collect it. Almost every day we are receiving accounts from those who have crossed the Isthmus, warning their friends not to come by that route; some have already died there. More passages are engaged from Panama to San Francisco than can be carried, and it is estimated that soon thousands will be collected at Panama, crowded together waiting for a steamer, and a large number will die from cholera and other diseases caused by their situation.

"If, however, on due reflection you still decide to go, I will do what I can to secure you a passage, although my conscience will hardly permit me to aid in what appears to me so suicidal a course. But one of the peculiar symptoms of this disease is that the more said against the project, the more men insist upon going."

Mr. Dodge had ample experience of the annoyances that fall to the lot of a reputed philanthropist. Not a day passed — at some seasons scarcely an hour — that he was not called upon by an agent, with the ominous subscription-book in hand, or by a needy applicant for that chronic "temporary loan," or some one to ask assistance to secure a position in a store, office, society, or Government bureau, or to present an appeal, state a grievance, or seek advice, in the familiar form always suggestive of immediate contributions. Breakfast would hardly be over, or dinner fairly begun, before a ring at the door would announce a stranger perhaps, who only desired "a moment of his valuable time," but would try to absorb an hour. While at the office, his personal or business engagements counted for little in the eyes of those who had a tale to unfold, and wanted to insist upon telling it.

It was seldom that a mail failed to bring him at least one letter with the usual introductory formula: "Permit a stranger to address you upon a subject of vital importance" — to himself; or "You will doubtless be surprised

to receive this from an entire stranger," — he never was surprised; or "Knowing your reputation for being ready to distribute;" or "I will begin by asking you to read my letter to the end," and long before the end he would naturally discover that the writer, though expressing "much diffidence, presumes" to ask very distinctly that "out of your abundance of this world's goods" a mortgage of two thousand dollars should be lifted from "our house;" a life-insurance policy be accepted as security for a loan; fifteen dollars be sent "to open a gold-mine on our farm in Georgia;" assistance be given to start a saw-mill, or to enable a promising young man to begin business on his own account; to provide "an annuity which would not be much for you to give, but much for us to have;" to help establish a military academy in the South, or a "cheap weekly of high stamp," or "a coffee-room and boarding-house for sailors;" to build an artist's studio, on the plea that he is a foreigner; to set up a patent-medicine manufactory; to give a tombstone-cutter a chance to show that he might be one of the first sculptors in the land; to advance "two or three hundred dollars to increase my stock of candies, nuts, and other articles;" to relieve "an heiress to a twelve-hundred-dollar debt;" to make it possible "to print a thousand copies of my new work;" to aid a young lady to sell her first pictures, or a young man from England to give elocution lessons (original poetry enclosed), or a father to educate his daughters suitably, or a wife to carry her invalid husband to Europe for a few months, or perhaps to assist a family in Louisiana whose lands have been overflowed, or a man wounded in the late war, or just discharged from the hospital, or from Sing-Sing prison.

Such appeals were the burden of scores and hundreds of letters, generally from persons wholly unknown, and often without references or introductions of any kind.

Requests without number came also from charitable institutions for every conceivable malady of body or mind,

and from organizations all over the land for objects religious, social, or national; but, as might be supposed, by far the larger number asked donations for some specific form of church work, — if not to erect the original building, then for repairs, pulpit-furniture, chandeliers, bells, fences and flagging, horse-sheds, a parsonage, clergy-house, or bishop's residence, or perhaps to replenish the Sunday-school library, set up a Gospel-tent, or start some new mission.

Ingenuity seemed exhausted in devising pleas that might prove irresistible. Pious phrases or Scriptural references — "the cup of cold water," "lending to the Lord," or other quotations, — were most frequently employed. Early friendship or some introduction at a meeting or elsewhere would be pleaded, or the statement that the writer did not wish to be considered "a common beggar or vagrant," or — it might be — a challenge "to see if you are as charitable as you are said to be."

Mention in a newspaper of any donation he may have made, was sure to swell for weeks the receipt of such letters; the notice itself often being inserted, and then the application presented in view of such "immense liberality," "such large ability and larger willingness."

Mr. Dodge would not throw aside any letter asking assistance until he was convinced that the merit of the plea was in inverse ratio to its length and importunity. But to every true manly — or womanly — call for help he rarely failed to give glad and earnest heed; and if it concerned the moral or spiritual interest of an individual, a church or community, he strove to be all the more conscientious in examining the claim. From stress of business or other engagements, an answer might be deferred for days or weeks, and a dozen or more such letters would accumulate in his pockets with his other papers, and he would carry them back and forth from the office to the house, hoping at one place or the other to find time to reply. And more

frequently than is supposed, even after careful examination and full acceptance of the justness of the call, he was compelled to say he had already committed himself to so many good causes that he must refuse in this instance. Yet the necessity of declining was often perhaps as painful to him as to the applicant, and his letter of regret would be more full of kindness than if it contained a check.

Exaggerated reports of the amounts he gave were probably as common in his case as with other large givers. He certainly never estimated the sum total himself, and it would be impossible for any one else to make the calculation. He gave not merely because he loved to give, but he loved to give chiefly from the conviction, always present with him, that his wealth did not belong to himself, but to the Master who was willing to intrust his servant with such responsibility. He endeavored to see his Lord's guidance whenever he made a donation, and he could then feel he was in reality "giving to the Lord." He thus gained both the joy and the habit that belong to the "cheerful giver."

An instance is mentioned by the Rev. Henry A. Nelson, D. D., in the "Evangelist," Feb. 22, 1883, which illustrates one of Mr. Dodge's ways of aiding a worthy cause, and also the spirit that characterized such acts: —

"Some years ago, while I lived in St. Louis, I visited the East in behalf of an interest of our Presbyterian Church greatly imperilled by the war, and needing a generous loan of several thousand dollars to save it. It would be a loan for which there would be little security except Christian faith. Mr. Dodge took a deep interest in it, and designated an hour in the evening when he would meet half a dozen like-minded men at the Bible House, to see what could be done. When evening came, it was raining about as pouringly as it ever does. Mr. Dodge was not there at the hour, and I felt that if he did not come at all, the rain was a sufficient excuse. But after a short time in he came, fresh and eager as usual. He explained that he had had an engagement to speak early in the

evening at a Mission Sunday-school meeting, and had not been able to get away earlier. Before he left the room he placed five thousand dollars at our disposal. I am happy to say that the loan was repaid to him at the end of three years, although it was made for five years. What I remember with special interest, is the genial heartiness with which he did such things, as if it were a favor to him. He was thankful to any friend who would help him find ways of doing good with his money, of 'honoring the Lord with his substance.' He would exert himself to improve such an opportunity as vigorously as he would improve a legitimate opportunity to make money."

Another friend remarks in reference to all his benefactions: —

"It is well known that he gave with princely liberality; but his personal efforts and unwearied labors did more for the cause of Christian benevolence than even his munificent gifts."

Still another writer, in a confidential letter some two years before he died, observes: —

"I suppose, under God, you are doing more for your generation by showing other rich men what wealth is lent to us for, than even the great good of your benefactions."

Mr. Dodge was most patient and generous in giving counsel or assistance to relatives and friends in trouble. One of them once wrote to him: "You seem to be a kind of Joseph raised up to keep your brethren from starvation." Another says of him, "He was a never-failing friend." It is certain that a large portion of his time and no small share of his means found continual employment in such kind offices.

It was not merely the number of hours he would spend in hearing long recitals of misfortune and suffering, or in reading and replying to letters full of distressing details, that surprised and touched those who knew him most intimately, but it was the persistent and tender interest one so energetic, self-reliant, and indomitable himself, would

manifest towards poor, weak, shiftless, it may be perverse, souls, full of good resolutions or sanguine schemes, but repeatedly relapsing into old habits, or failing from utter incompetency, and then coming back again and again to roll over upon him their fresh disappointments and sorrows; and he, in the very spirit of his Master, would once more endeavor to revive their courage and lift them up on their trembling feet. Such a one cries to him: "I am not able to walk alone; though I feel confident that — provided you will keep hold of my hand, and help me over the rough places a little longer — the time is not far distant when I shall be independent." Or if men temporarily brought into pinching need from no fault of theirs, came to him for sympathy and help, they rarely went away without the grateful consciousness of having met a warm heart and bountiful hand.

He was by no means without the ordinary experience also of the thanklessness of some who proved unworthy of his gifts; but not seldom, in even apparently hopeless cases, he was permitted to rejoice in the final success of his efforts. Letters among his papers, and lives to-day filled with happiness, or that long since closed in the midst of comfort and in the hopes of the Gospel, bear fragrant testimony to his Christian faithfulness. He may have been often deceived, and perhaps have leaned to the side of mercy more frequently than a sterner judgment might approve; but if a collection could be presented of the evidently sincere and overflowing expressions of gratitude that came to him from a vast multitude of troubled or despairing hearts in every phase of human want, — from embarrassed friends, suffering ministers, helpless widows, the representatives of struggling institutions, and causes of every character and from every section of the country, — they would in themselves form a striking memorial. But beyond all such records it may well be that his long prosperity in business, his success in religious work, and his joy

in Christ, were due, in part at least, to the continual petitions that arose to the Throne from the grateful lips of so many who learned to find in him the friend they needed, — certainly the buoyant happiness that unceasingly flowed into his own heart was a fresh proof of the sure fulfilment of the promise that "he who waters others, shall himself be watered."

It was characteristic of him to cling to his friends with tenacious and outspoken affection. He loved others, and was loved in return abundantly and by great numbers. It falls to the lot of few perhaps to have had so wide and varied a circle of personal and warmly attached friends. They belonged to every grade and condition of life, and could be found in foreign lands as well as in every part of his own country. He met every one cordially and simply, without any trace of affectation or air of offensive superiority. It was not difficult for him to adapt himself to the company in which he happened to be at the moment. He could enter heartily and at once into whatever interested others, and it was not merely because he was fortunate in possessing an amiable disposition, — he had learned to forget himself. There was also a transparent genuineness in his character that attracted young and old. It could be justly said of him: "Profession and inward feeling corresponded. He was the same at the centre as at the circumference."

He was singularly happy in giving reproof. He spoke or wrote at such times with so much tenderness and delicacy, so frankly and yet so utterly without officiousness or assumption of extraordinary sanctity, that offence seemed almost impossible. The sting of the accusation was gone. There was room for little else but confession and self-condemnation. When he was still a young man he received a letter acknowledging the justice of some charges he had felt obliged to make; and the writer closes with these words: "My sincere prayer is that when you stand before the judgment-seat of Christ, and the evidences of your

Christian character are required, this letter which you have written to me in so kind and faithful and Christian a spirit, may be brought up before angels and men." He was always anxious to avoid wounding the feelings of others, and he sometimes seemed to find or make it less difficult than most men to live up to the Gospel standard of loving one's enemies. When accusations were brought against him in public or private, or when he had received any unprovoked and deliberate injury, he would usually try to suggest some charitable construction; and unless justice peremptorily demanded it, the offender was seldom prosecuted, while the first honest indication of repentance or desire for reconciliation saw him ready to extend a forgiving hand.

He was a bright and cheery visitor in the sick-room, and was himself an admirable nurse. When bereavement darkened the home of a friend, he was generally among the earliest to offer sympathy and to carry to those who were mourning, the comfort born of his own Christian faith and his frequent personal experience of sorrow.

Shortly after his death, a letter to his wife, conveying expressions of sympathy, quoted words Mr. Dodge himself had used to the writer when under a somewhat similar affliction: —

"I want you, my dear friend, to know how deeply Mrs. Dodge and myself sympathize with you. May He who has so suddenly afflicted, grant you the support which none but He can give. Try and be thankful for all the blessings of the past which you have *unitedly* enjoyed, and trust the same kind Hand (who does not afflict willingly) for all the future."

It was a pleasure for Mr. Dodge to offer the hospitalities of his home. He particularly enjoyed any opportunity to entertain Christian friends, and one would continually find at his table ministers, missionaries, and men and women engaged in religious and benevolent work. Friends from England were often his guests. The Rev. Newman

Hall, LL.B., of London, spent many weeks under his roof, and was warmly beloved by Mr. Dodge for his personal qualities, his evangelical spirit and labors, and for his efforts, emphatically during the late war, to strengthen the ties of friendship between Great Britain and the United States. Mr. Dodge co-operated heartily in securing funds for the erection of Lincoln Tower in connection with Christ Church, where Mr. Hall preaches to large congregations, and where such a monument to the martyred President would honor the cause of freedom and emancipation, and stand also as a lasting testimony to the true sentiments of regard existing between the people of the two countries.

The Rev. William Arthur, D.D., one of the prominent leaders of the Wesleyan Church in England, and with whom an acquaintance was formed during an Atlantic voyage, remained part of a winter at Mr. Dodge's house in the city, and prepared there his work entitled "The Tongue of Fire." On his return home, he wrote from London, Feb. 1, 1856: —

"I have no terms strong enough in which to convey my gratitude and affection to the family circle at Dodge Hall, Murray Hill. Never shall I forget those delightful days of repose, comfort, and Christian cheerfulness, during which I so steadily rose from feebleness to strength. Many a time will my prayers go up that peace may ever crown that cheerful home and the onward way of all the younger members of the house."

At the country home in Tarrytown, also, Mr. and Mrs. Dodge welcomed many friends from abroad. Sir Charles Reed, for many years chairman of the London School Board, was their guest, both in the city and country, at the time of the general convention of the Evangelical Alliance in 1873.

In reply to an invitation to visit Tarrytown once more before sailing, he writes from Newburyport: "Your kindness does not surprise me, and your argument decides me. I have a yearning to come again under your roof;" and

from the steamer, as he was nearing England, he writes to thank Mr. Dodge for pleasant introductions to fellow-passengers: "How I sigh for my dear home, you may imagine. How I regret the parting with dear American friends, I can never tell. I wish I could think it possible that in the providence of God I might see Tarrytown again."

The Rev. John Stoughton, D.D., who was a guest at the same time, writes from London, Oct. 30, 1873: —

"What shall I say in return for all your kindness, love, and hospitality? My heart is overflowing with gratitude to you and our heavenly Father. May he abundantly bless you and yours, and return into your bosoms a thousandfold for all your attentions. Madison Avenue and Tarrytown will always live brightly and beautifully in my memory. My dear love to your wife and family, whom I shall ever prize amongst my most precious friends."

The visits of others also from England were cherished by Mr. and Mrs. Dodge as delightful memories.

A friend from New York, belonging to a different religious body, and who had come out with a party to spend the day at their home on the Hudson, speaks of the influence Mr. and Mrs. Dodge were exerting in extending such hospitalities: —

"Do you know how much you are doing in your quiet way to mellow the spirit of Christian sociability? How strange it is that in our narrow denominationalism we so often fancy that we alone are of the elect! To you has been so blessedly given the opportunity of exemplifying the 'common salvation' and the grace that makes all one in Him."

Mr. Dodge obeyed, to the fullest extent, the injunction, "Whatsoever thy hand findeth to do, do it with thy might." This was even the more intensified during the last one or two years of his life, as if the shadows of the coming night, when earthly work must cease, were unconsciously gathering about him. Any duty pressing upon his mind was discharged at the first opportunity, particu-

larly if it concerned the spiritual welfare of any one. Two or three letters on religious subjects, addressed to friends not long before his death, were written on Sunday evenings, when, though somewhat exhausted, he felt such a weight of anxiety that he aroused himself and said, with characteristic earnestness, "I will do it *now*."

A friend temporarily at the South, writing the day after Mr. Dodge's death, refers to one of these evidences of affectionate faithfulness: —

"I had received and read the most tender letter from him, and of such wise admonition that I could but believe it the offering of a most earnest friend. A short half-hour later, and the message came that the hand which penned it, had ceased its work. It was impossible to believe it until again repeated by telegraph."

In trying to counsel or encourage others, Mr. Dodge, in his later years, frequently quoted a verse he found in the corner of a newspaper when he was travelling in the cars. "It has no name," — he writes to one he was urging "to try it," — "and it was only a single verse; but both wife and I committed it to memory, and have repeated it many hundred times since, and it has been a wonderful comfort: —

"Build a full, firm fence of faith
All about to-day,
Fill it in with useful works,
And within it stay.
Look not through the sheltering bars,
Anxious for to-morrow;
God will help, whatever comes,
Be it joy or sorrow."

Among others, Mr. Dodge repeated this verse to the pastor of a New York mission church in which he was much interested, and where he was well known. The incident and verse were referred to in an address to the congregation; and so many inquiries were made for it that it was printed for the benefit of the people, who always called it "Mr. Dodge's motto."

It was a remark of Bishop Hall that "God will not glorify himself with cowards. As the timorous shall be without the gates of heaven, so shall they be without the lists of God's field." Mr. Dodge could not be classed among the timorous. He had both physical and moral courage. Dangers encountered in the path of duty gave him little anxiety. In his constant travels, and at other times, exigencies were resolutely faced that some might have tried to avoid; while in questions that involved principle, few doubted where he would stand.

When it was announced that the Hell Gate explosion to remove a reef impeding navigation would take place on Sunday, Mr. Dodge published in the "Tribune" an open letter to the engineer in charge, protesting against the selection of such a day for this public display, pronouncing it a needless desecration by an officer of the Government. A discourteous reply was returned, and considerable comment was occasioned in the papers, the better sentiment of the community, however, fully sustaining Mr. Dodge. The course he pursued in retiring from railroad corporations that persisted in violating the Sabbath, has already been mentioned. He joined with others in remonstrating against the opening of public exhibitions on the Sabbath, and he used his influence to preserve its sacred character in manufacturing and other companies with which he was connected. At one time he examined carefully into the possibility of stopping blast-furnaces on Sunday. He made extensive inquiries in this country and in England, and once offered five hundred dollars to those in charge of a certain furnace if they would discover some method by which work could be suspended during that day. He was finally compelled to accept the conclusion that, at present, such labor must be regarded as necessary, although unquestionably much might be done to lessen the amount of work. He regarded the Sabbath as an institution resting upon Divine authority and to be

devoted to the worship of God and the spiritual interests of men; at the same time he claimed that its due observance would bring physical and economical profit to all. Yet his views of the obligations of the day were not such as to prevent him from doing anything that charity or mercy clearly demanded, or that might be essential for the public welfare. The following incident was related after his death: —

"Colonel Legrand B. Cannon was chief of staff for General Wool at the outbreak of the war, and did as much as any other one man in New York to secure the equipment and despatch of troops to the seat of war. On Sunday, April 28, 1861, a little over a week after the assault by the Baltimore mob on the Massachusetts Sixth, Colonel Cannon went to the house of a friend in Fifth Avenue to state an urgent case to him. In substance he said to him: 'You are well acquainted with William E. Dodge, — his intimate friend. Our great need here is arms for our troops. I have found in Canada twenty-five thousand stand of arms, which we can get as a loan if we give an indemnity bond for their return, or that they will be paid for. I can obtain all the signers I want if Mr. Dodge will sign it. I know he would sign it on Monday, but I know how strict he is about Sunday. Yet the matter is urgent. If I can get the bond ready to-night, I can have the arms here in three days.' The friend undertook to go with him to Mr. Dodge. The Colonel stated his case there as eloquently as before, and Mr. Dodge turned to his desk and signed the bond, saying as he did so, 'I do not see how I could do a better deed on Sunday.'"

To Mr. Dodge personally, the Sabbath was, in every sense, the chief day of the week. He joyfully welcomed its dawning; and when he came down to join the family, his face usually wore a bright expression of restfulness and glad expectation. He seemed to lay aside altogether the wearisome burdens of the week, and to find inexpressible relief in entering eagerly upon the privileges and duties of the day. It was to him no time for mere leisure. At the common morning supplications he would often use the

words, "This is the day the Lord hath made; we will rejoice and be glad in it." It is "the holy of the Lord, and honorable." And he endeavored to honor it by holy activity and religious services and conversation, and by such reading as would insure spiritual improvement. At the period when two sessions of the Sunday-school were held, he was present at both, and also at church morning and afternoon, while the evening was specially devoted to his children. When he ceased to be a superintendent he sometimes made addresses at mission-schools or evangelistic meetings in the afternoon or evening. More time was given to the study of the Bible on that day, with the aid of Henry, Scott, or Barnes, or some other commentator. The "Observer" and the "Evangelist" were sure to be read, and perhaps a missionary magazine, or some biography or religious work. His daily devotional reading usually included practical and suggestive explanations of the Bible, such as the Morning and Evening Exercises by Jay or Spurgeon. The last book of this description he used was entitled "Daily Light," a short collection of passages from Scripture, illustrating themes suited for personal meditation and quickening.

During his later years it was the custom of his children and grandchildren, living in the city, to call at the house on their way home from morning service; and these family greetings on Sabbath noons were greatly enjoyed by Mr. Dodge, while his glad welcome made it a bright hour for all. In later years, also, quite as much as when he was younger, his busy life did not allow much time for the ordinary literature of the day; but he was always glad to obtain compressed information upon all important questions, and when his father was living as a retired merchant, with leisure and taste for study, Mr. Dodge would often bring him a new book and say, "Please read this for me, and then give me a homœopathic dose of it." He was always on the alert for any facts bearing upon subjects

which most interested him, and his pocket-book was apt to contain a variety of slips from newspapers, with statistics relating to iron, lumber, railroads, temperance, Sunday-schools, and other matter picked up in his daily reading.

Mr. Dodge concerned himself very little about his future fame. He wished to maintain an honorable standing among men, and he cherished a generous ambition to excel in legitimate lines of business; but he was absolutely absorbed in the duties immediately at hand. Yet the vivid sense of responsibility which marked all he did, was not always consciously present perhaps, certainly not as a heavy burden or harassing goad. It was a cheerful, glad service he rendered, and he left the results to his Master. Whether his prominence in any particular work would be recognized by men sooner or later, or never, scarcely seemed to enter his thoughts. Once when importuned for a gift to some object, the applicant urged the common plea that the proposed institution should bear his name. His reply was promptly made: "I want nothing named after me but my children."

He unhesitatingly and habitually attributed any success he may have had in worldly matters or in his religious efforts to the favor of God. Writing to the Rev. Horace Eaton, D.D. (July 24, 1880), in reply to a letter recalling their early associations in the Sixth Street Church, he says: —

> "Oh, how God has led us from these small beginnings, and helped us to do something for the advancement of his cause! Soon we shall be done with the earthly work; but we will keep doing so long as God gives us strength."

However adverse and distracting the circumstances, this seemed to be the prevailing attitude of his mind, — readiness "to do something," whatever presented itself for the glory of God, accompanied with a firm reliance upon him for guidance and results.

A few days previous to his death, when he was still in apparently his usual health, he was walking up and down their long parlors with his wife, and in the conversation made this remark: —

"Whichever of us should be taken first, let the other show a cheerful obedience to God's will and go on with our work."

It is noticeable that during the wearisome delays at Washington, and the vexatious incidents connected with the contest for his seat in Congress, Mr. Dodge's attention was much occupied with religious interests at home and elsewhere. He writes to his wife, Washington, March 17, 1866: —

"Your kind letters, almost daily received, give me real joy, and make it easier to bear the separation. I am delighted to hear of the continued interest in the prayer-meetings at our church, and can but hope it may extend to all the churches. Our dear son is ever on my mind, and my prayers go up with yours daily that God would come into our family. I had a letter yesterday from the President of Dartmouth College. There is a precious work going on among the students, and his study is often visited by those who ask what they shall do to be saved, — one, an infidel, has come out brightly, and will devote his life to the ministry. Two letters from Auburn, from my students, speak of the great work in Elmira and other places in western New York."

On the 19th of March he again writes: —

"I am again disappointed and very much tried, but hope I may still submit with good grace. I had every reason to expect the report would be presented this morning; but the Democratic member asked for more time, and I now see plainly that another week will be used up. I attended a very interesting prayer-meeting at Dr. Smith's lecture-room. A good deal of feeling was apparent there, and I talked with two dear girls, one twelve and the other fourteen, their mother sitting with them. When the meeting was over, I asked them a few questions; and they at once became affected, and Dr. Smith and myself remained and talked and

prayed with them. They were members of the Sunday-school and very intelligent."

Again on the 22d: —

"Let us all keep near the Mercy-seat, pleading that our dear one may press forward and at once submit to the Saviour. I long to be with you, but cannot yet."

Also on the 27th: —

"I am attending the prayer-meetings every evening, and find it a great comfort when deprived of the privilege at home. The pastor seems much encouraged by my being among his people, and I trust God will make me useful. I cannot but hope my case, which was yesterday reported and ordered to be printed and set down for Thursday, will come up and be decided. One of my opponent's friends moved to put it off two weeks; but the House would not entertain the proposition. I look for a severe struggle, but leave it for those who now have it in charge, and more than all in the hands of that kind Providence to whom I have committed it."

While he had no anxious dread of death, it was far from his expectation that any sudden summons would come. Apparently he had anticipated a closing scene in the quiet of his own chamber and surrounded by those he loved.

He wrote in regard to the Rev. Dr. William Adams, whom he warmly esteemed: —

"I have felt since his death that I had lost one of my dearest friends. I had hoped he would have lived to be at my bedside when called to look death in the face; and I had told my wife that, next to my own family, I wanted Dr. Adams to hold my hand and give me his sweet words as I passed away."

The last few months of Mr. Dodge's life saw no abatement of his accustomed activity, and the few days previous to the final week of confinement to the house were unusually filled with engagements, although there was a perceptible loss of strength, and what he accomplished was rather from his habitual and indomitable force of will. In

addition to his ordinary business matters, there were just at that time some questions that required special attention. He was also occupied with his religious and benevolent efforts. Among other appointments, he attended, January 29, the annual meeting of the trustees of the Syrian Protestant College, of which he was treasurer. On the evening of the 30th he delivered a long address at the Union Tabernacle in Thirty-fifth Street. The following day, one of the letters he wrote was an urgent appeal to a friend in behalf of some of the colored institutions in the South, and in the evening he was present at a meeting of the session of the Church of the Covenant. Thursday, February 1, Mr. and Mrs. Dodge held an afternoon reception at their city residence, and it was remarked that he never appeared more cheerful, active, and entertaining. He always delighted to greet old friends, and on this occasion an unusually large number had gathered. In the evening of the same day, although evidently fatigued, he complied with the special request of Mr. Peter Cooper to aid him in presiding at a great public meeting in Cooper Union Hall in favor of the protection of American industries. He was at his office the next day, and in the afternoon attended a directors' meeting of a railway company, but chiefly to assist in securing the promotion of a young man in whom he was interested. That evening he went to the preparatory lecture at his own church. Saturday morning he was occupied at the house with a long consultation in reference to one of his largest lumber properties, and in the afternoon he accompanied his wife to visit the lately established Home for Inebriate Women. While there he was seized with violent pain. Remedies applied by the physician in charge of the institution gave temporary relief, and Mr. Dodge returned at once to his own house. During the night and for one or two days the severe paroxysms were repeated at intervals, but they finally appeared to yield to medical treatment. He spent most of

the time in his library up-stairs, seeing members of the family and occasional visitors, reading, and giving directions respecting affairs at the office. His last attention to any business was in connection with the individual property of his wife. He always made it a rule to keep her personal pecuniary matters absolutely distinct from his own, and he took special pride and pleasure in overseeing their investment and accumulation. He was now anxious to verify some accounts relating to one of these transactions; and though urged to defer so wearisome a task, he spent three or four hours, aided by one of his sons, in diligent examination of the papers. His mind never seemed more alert, and each calculation was followed with unusual clearness and rapidity; but when the final result was confirmed he was, while much gratified, unmistakably exhausted. This was on Wednesday, the 7th instant. Late that evening there were sharp returns of pain, and the doctor again administered opiates. The next day he was much weaker, but took some nourishment and enjoyed seeing several friends. No special apprehension was felt, and he himself had no thought of being compelled to remain at home any length of time. He had already made social and public engagements for the days immediately before him. He was anticipating much pleasure in being present at the dinner to be given, on the 12th of February, by the Hon. Abram S. Hewitt in honor of Mr. Peter Cooper's ninety-second birthday. He had been asked to deliver on the same evening an address of welcome to Governor St. John at a temperance mass-meeting. He had promised to repeat, on the 13th instant, at the Calvary Presbyterian Church, in the upper part of the city, his lecture on "Old New York." He had also arranged for a journey to the South, partly with the object of visiting some of the educational institutions among the colored people. Upon retiring, however, he experienced a recurrence of the former symptoms, but finally passed a com-

fortable night, and arose at almost his customary hour, apparently much refreshed. When nearly dressed, he asked, in his usual pleasant tone, for "Joseph's coat," — a morning wrapper to which he gave this title on account of its many colors. As his wife was looking for it, she heard him speak her name in a startled, anxious manner. She hastened to his dressing-room, to find him just sinking to the floor. Others also heard the call, and a son near at hand was quickly at his side and raised the fallen head and form, while his wife ran for restoratives. One bewildered look from the fast-closing eyes, as if they sought once more the beloved face and hand that had so often brought relief, one or two short sighs, and he was beyond all need of earthly ministrations.

Physicians were soon at the house, but only to confirm the too-evident and overwhelming fact. Members of the family hastily gathered, unable to believe that one so dear had actually passed away; and the swift tidings went forth as a sudden and painful shock to the wide circle of friends and the community at large.

The immediate cause was declared to be failure of the heart to act, from exhaustion of vital force; but this painless, almost instantaneous, release was recognized by all to be a fitting end of such a life. Reference to it was frequent in the notices of his death.

Rev. S. I. Prime, D.D.

"It was a beautiful close of a long, grand, blessed, and blessing life. Happy, thrice happy man! Happy in birth, youth, manhood, old age, and death! He lives in a noble example, and multitudes in all lands, of many colors and climes, will mention his name with thanksgiving for the life and works of one who walked with God, and was not, for God took him."

Rev. T. L. Cuyler, D.D.

"The very last act of his long, beautiful, and blessed career was the visit which he paid with his wife to the new Christian Home for Intemperate Women, which was just being opened in this city. On that wintry afternoon, for the

last time, the sweet benediction of that countenance fell upon our city streets. From that afternoon his face, like the face of his Divine Master, 'was as though he would go up to Jerusalem.' When he entered his own doorway, towards the sundown, the sun of his beneficent life was just touching the horizon.

"On Thursday, February 8, the well-known missionary, Dr. Henry H. Jessup, called for an interview with Mr. Dodge, and found him suffering from weakness and spasmodic pains. He said to his beloved friend Jessup: 'Henry, take warning from me, and stop overwork.' The next morning Dr. Jessup called to inquire after his condition; but alas! the 'overwork' of the grandest workman in the land had been 'stopped,' and stopped by the finger of the Almighty. The workman had been caught up to meet his Lord in the air, having bequeathed to his country and the Church of God the inheritance of his liberal gifts, his deeds, his prayers, his stainless example, and his glorious services to God and his fellowmen. William E. Dodge fell at last as a martyr in the cause of his Master, literally worn out in ceaseless, restless, unselfish labors for the good of others."

"He died as he would have wished, — in harness. He dropped at his post. He was at the meeting of the session on the Wednesday evening preceding communion of the first Sabbath in February, and welcomed with joyful tears into the fellowship of the church some young people who had made profession of faith, and his voice led his brethren in the closing prayer. He was in his usual place at the preparatory lecture on the ensuing Friday evening, listening with his usual attention, and with evidences of deep feeling. The writer visited him on the afternoon before his death. He was reclining on his lounge; but his eye was bright, and he spoke with his wonted vivacity, alluding playfully to his having transgressed in the matter of overwork, and saying that he supposed he had been providentially stopped in order to give him time to think. He said he was comfortably sick; and spoke with emotion of the blessings and solaces with which he was surrounded, responding heartily to the quotation of the dying Wesley's words, 'The best of all is, God is with us!' The messenger found him with his lamp burning and his loins girded. Only a few weeks before, he was at

Rev. M R. Vincent, D.D.

the office of some company with which he was connected; and looking around at the portraits of the deceased members which lined the room, he remarked that he was almost the only one left of the old members, and added, 'But I am ready!' Several years ago he said to me, 'By the grace of God I have been entirely delivered from the fear of death.'"

CHAPTER XXI.

FUNERAL SERVICES AND ADDRESSES.

A FULL account of the funeral services appeared in several of the newspapers, and will be inserted here; the addresses being given as they were spoken, only such passages being omitted as refer chiefly to facts mentioned elsewhere.

"The funeral was held at the Church of the Covenant on Monday, the 12th of February, at 10 A.M., and was one of the most impressive assemblages that could be gathered from the best representatives of distinguished worth and large enterprise in all the land. The large edifice was thronged in every part, and many went away, unable to gain admission. The services at the church were preceded by a short devotional service at the house, led by a nephew, — Dr. Erskine N. White, of New York. After the relatives had looked for the last time on the face of Mr. Dodge, the coffin was closed, and was carried by the seven sons to the hearse. It was then taken to the Church of the Covenant, followed by carriages containing those who had gathered at the house. The pall-bearers were: A. A. Low, Frederick S. Winston, John A. Stewart, Samuel Sloane, S. B. Schieffelin, Royal Phelps, Percy R. Pyne, John Jay, J. D. Jones, W. A. Booth, T. B. Coddington, Samuel D. Babcock, James M. Brown, F. H. Cossit, and Charles Butler. They occupied the front seats in the left aisle; and behind them sat the delegations from the Chamber of Commerce, the Union Theological Seminary faculty and students, and other organizations.

"The services were begun by the Rev. Washington Choate, of Irvington (where the family have their summer residence), who offered prayer, and was followed by the pastor, the Rev. Marvin R. Vincent, D.D., who gave out the hymn: —

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"The pains of death are past,
Labor and sorrow cease;
A life-long warfare closed, at last
His soul is found in peace.

"Soldier of Christ, well done!
Blessed be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.

"The Rev. Dr. S. Irenæus Prime then read from the fifteenth chapter of the First Epistle to the Corinthians; after which he said: —

"These little books ['Daily Light'] which I hold in my hand are made up of selections of Scripture for each day in the year. They are the books which our departed and beloved friend was in the habit of using; and I will read a portion of the passages for the day on which he was not, for God took him [February 9]:

Blessed are the dead which die in the Lord; they rest from their labors, and their works do follow them.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.

There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger

no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"The Rev. Dr. Roswell D. Hitchcock, President of the Union Theological Seminary in New York, made the first address. He said: —

"'Another sudden death!' I hear some one say. But this is not death. Twice our Lord pronounced it only sleep, — once in Capernaum, as he pitied the Jewish elder weeping over his only daughter, and again on his way to the tomb of Lazarus in Bethany. 'He slept an iron sleep,' says Homer of a Trojan hero slain by the hand of Agamemnon. The metaphor was then already current. But our Lord gave it a new significance; and straightway the place of burial became only a sleeping-chamber. 'Cemetery' is a Christian word.

"Not only is this not death, neither was it sudden. Nor can death, in a painful sense, be sudden to any thoughtful Christian man that has passed the milestone of his threescore years. Paul, by dying daily, had so rehearsed his martyrdom that surprise was at last impossible. The gleam of the Roman sword at the Ostian Gate was like the smile of an old and familiar friend. So of him whose name is on our lips to-day. Quite recently, as he stood looking at some portraits of men whom he had known that have passed away, he said, not boastingly, but as one who weighs his words: 'Well, I am ready.' Yes, he was ready, above most men that you or I have ever known. Like Barnabas, 'He was a good man, and full of the Holy Spirit and of faith.' For three days now he has been in what we term 'the other world.' I would give all my books and all the studies of my life if I could only know just now what he has learned in these three days.

"This earthly life just ended so happily, had also a very happy beginning, full of benediction and of promise. Our departed friend, who carried himself always so graciously, was of gentle blood, refined and tempered through generations of outward comfort and inward culture. The blood was English unmixed, — Puritan English, New England English. The original American

ancestor of the family was William Dodge, of Dorsetshire, in England, who came over to Salem in 1629, and was one of the founders of the Massachusetts Colony. William Earl Dodge was in the seventh generation of this descent. His father, David Low Dodge, who had been a successful merchant in Hartford, Conn., where William Earl was born Sept. 4, 1805, came that same year to New York and established the firm of Higginson & Dodge. They had houses in Boston, New York, Baltimore, and New Orleans, and were the leading importers and jobbers of those days. The firm were large ship-owners, and lost heavily by the embargo, the action of Napoleon, and the war of 1812. Withdrawing from the firm, Mr. David Low Dodge retired for a time to Norwich, Conn., where he built one of the first cotton-mills in New England. In 1818 he returned to New York, established the new firm of Ludlow & Dodge, and in 1827 finally retired from business, devoting the rest of his life to literary and religious work, publishing several valuable books, and keeping himself well up in the theological controversies of the day. He was an elder in the old Wall Street Church, and with Mr. Robert Lenox, father of the late James Lenox, formed the building committee of the new edifice in Wall Street. His wife, the mother of William Earl, was the daughter of the Rev. Aaron Cleveland, a learned minister and the ancestor of many distinguished and leading men. Our friend was always grateful for his erudite and saintly parentage, and always honored it by word and deed.

"Returning to New York with his father in 1818, William Earl Dodge began his clerkship in a dry-goods store, in 1827 set up for himself, and in 1833 became identified with the firm, which is now historic, of Phelps, Dodge, & Co. Mr. Dodge had married a daughter of his senior partner, — which made their business relations all the more intimate and agreeable. For judgment, energy, and devotion to all good objects, Anson Green Phelps stood conspicuous. His son, of the same name, and our friend just gone from us, were brothers indeed. Mr. Dodge took up and carried on their unfinished work. And so, for more than sixty years, his life was closely interwoven with the life of this great metropolis, which he always loved and honored, and which always loved and honored him. The time has not yet come to lift the veil that hides the sacred sweetness and beauty of his cultured and charming home. And long may it be in coming!

"Nor have I time to speak of him as patriot and statesman, recalling those days of bitter and bloody civil conflict when his lithe form stood forth so stoutly, and his voice rang out so clearly, through the howlings of the storm. He was elected to the Thirty-ninth National Congress, carried his Christian character with him to Washington, and brought it back untarnished and unclouded. For a business man his reading was wide and varied. Well informed, wise in counsel, and ready of utterance, he occupied a large and prominent place in the best life of the city, the nation, and the age.

"His supreme and final reputation will be that of the philanthropist. I think I have never known a man of wider charity, who worked along so many lines, and did so much unheralded and unseen. No form of human want or weakness, no possibility of benefit to others, in soul or body, seemed alien to him. He served in the ranks, and was never weary in well-doing. Benefactions so diversified, so lavish, and so incessant, and yet so sagaciously bestowed, this city has seldom, if ever, witnessed. For one institution, an institution of sacred learning, I stand here to speak to-day, and in its name I bless his precious and princely memory. Others will speak in the name of other institutions and interests. But when our voices all are hushed, the half will not have been told. God only knows how much this good man has done.

"One word more. I see in his unselfish life a suggestion in sociology which challenges our most earnest thought. With a high and ever-advancing civilization, equality of outward condition becomes more and more impossible. But marked inequality of outward condition is the angry complaint and greatest peril of our time. Our civilization is impotent to save itself. Only one thing can save it. That one thing is wise, patient, unselfish stewardship, such as we commemorate to-day. God be thanked for another clean-earned fortune put to its highest use; for another eventful and gracious life well rounded out. Well done, good and faithful servant; thou hast already entered into the joy of thy Lord! At the grave's edge we say to thee, 'Good night!' Through the veil we shout to thee, 'Good morning!'

"After Professor Hitchcock, the Rev. Dr. Mark Hopkins, president of the American Board of Foreign Missions, and ex-president of Williams College, spoke as follows: —

"'Know ye not that there is a prince and a great man fallen this day in Israel?' If we adopt the standard of greatness proposed by our Saviour, — 'he among you that will be great, shall be servant of all,' — if we look at that standard of greatness, where shall we look in this city, where shall we look on this continent, for a more princely man, for a man more illustriously great, than he whom we mourn to-day? He was great in his power of acquisition, combining integrity with skill. He was uniformly, through his long life, successful in business; and success in business amid the fluctuations of this country for so long a period does not come by accident. But acquisition to him was a means, and not an end, — a means to the manifestation of that greatness which his Master commended and commanded, the greatness of service, of giving of the fountain that overflows, of the sun that radiates light and heat. In the amount of his benefactions he was magnificent, princely. I do not know what the princes of Europe may do, but I doubt whether one of them gives from pure beneficence as much as I see it stated in a paper by one who, I suppose, knows that he gave, — one hundred thousand dollars, — year by year. I do not know what the rich men of this country may do, but I doubt whether there is another who has given year by year as much as that. He was great not only in the munificence of his gifts, but in the breadth of his views, in the largeness of his apprehension of the wants of humanity, and, as has been said, in the judgment with which he distributed that which he gave, regardless of the limitations of denominations or of sects, or of the methods of doing good. And here it becomes me to speak of what he did (as my brother who has preceded me has spoken for the institution of sacred learning) for me personally, and of what he did for Williams College; and more especially in this connection it becomes me to speak of his long, faithful, and enthusiastic service in behalf of the American Board. No one who attended the meeting of that Board at Portland last autumn, and who remembers the stillness and suspense which came over the vast audience when an appeal for increase of funds was made, will ever forget the tenderness and the simplicity with which Mr. Dodge said, 'I will double my subscription for the coming year,' and the rapidity with which the movement passed over the assembly, calling forth a similar response. He was remarkable for his combination of business and religion with all the

amenities of social life. He was remarkable for his zeal in evangelical religion, without a touch of fanaticism. He was remarkable for his position on the temperance question, giving without stint for the promotion of this cause, fully apprehensive of the amazing evils connected with the liquor traffic, himself earnestly and personally advocating the cause, and everywhere consistent in his example, and yet with not one particle of denunciation. No man — and that is not common — ever heard him speak with unkindness of those who differed from him in regard to means of work; and the same is true in his advocacy of that fundamental institution in our republican government, the Sabbath: firm, consistent, but always Christian in his spirit.

"I particularize these points. There is no time to dwell upon them. There is no time to mention the multitude of others that I might mention, for there was in him a wonderful balance and combination. I mention these, not that I may praise him, for he would not wish that, but that I may do what I think he would wish me to do, that I may call the attention of this audience, and as far as I can or may of others, to that standard of greatness which our Lord established and commended, — the standard of greatness for men great by service, which he so wonderfully illustrated during his life while following Him who came not to be ministered unto, but to minister, and to give His life a ransom for men. Our standards are wrong, — standards of physical prowess, standards of military glory, standards of great accumulations, standards of intellectual leadership, standards of ostentatious display; and as long as the standard is wrong, everything is wrong. The standards of this world need to be changed; and that standard of humbly following Christ, the standard of the fountain that overflows, and the sun that shines, — that is what we need. If the great maelstroms and the little maelstroms of selfishness could be turned into the fountains of beneficence, it would change the face of this world in a year. His lips, if they could speak (and they do speak with an eloquence which no living lips can utter), would call upon this audience to adopt the standard commended and commanded by our Lord Jesus Christ, — the standard of service.

"I can only add the words which came to me when I heard of his death: 'The spirits of just men made perfect.' Blessed be the revelation which makes known to us that there is a place of gath-

ering of such men! It is not for us to assign places to those that depart; but I felt in a moment that that must be the place for him. Through the mercy of God, may we all reach that blessed place!

"The last speaker was the Rev. Dr. T. L. Cuyler, who said: —

"I trust that no one will begrudge the few additional moments that are required for this service of affection, for it will be many a long year before you are called to pay your tribute to another William E. Dodge. His coffin is here before us; but this is not death. This is bursting into life everlasting and all glorious. When that weary head the other morning was laid in the arms of one whom he loved better than he loved any being in the universe except his Saviour, it was only the worn-out body that fell asleep; the spirit was with Christ, which is infinitely better. And oh, what a heart that was that ceased its throbbings! What a life he took with him up to the Throne!

"Two words ruled the life of William E. Dodge: the one was 'conscience,' the other was 'Christ.' When a council of distinguished military officers at Fortress Monroe all reversed their wine-glasses at the table, it was a tribute to the conscience of our brother, who was their guest. When a great corporation proposed to drive traffic on the Lord's Day, and he fearlessly said to his fellow-directors: 'If you break God's law for a dividend, I go out,' it was the conscience that echoed on Sinai. And who among men ever dared to look into that loving and honest eye and call him a fanatic? The loss of that conscience to this community is a sorer bereavement even than the loss of that generous purse. Other rich men give princely benefactions. He gave more than money. He gave himself — himself to Jesus, himself for Jesus — to his fellow-men. Trained fifty years ago in the school of commercial life, he understood the power of personal effort. He knew how to lay that great big loving heart of his right alongside of a fellow-creature, and win that soul to Jesus. There are business men in this assemblage whose knees have bent through his efforts in wrestling prayer for their souls.

"So untiringly did he give himself to the great revival work of 1858 that his health broke down, and necessitated a journey abroad to recruit his physical energies and activity. Well, what is the secret? What is the secret of the growth of that beautiful banyan that

dropped its limbs into every land? The secret was, the roots were washed by daily communion with God. The secret of Mr. Dodge's power lay in the first hour of every morning. That hour he gave to God with his Bible and on his knees; and if he came down-town among you business-men with his face shining with cheerfulness and loving-kindness, it was because he had been up on the mount in communion with his Master. Oh, how shall we miss him down yonder in that National Temperance Society, of which he was the father and the founder, and the moving spirit representing its best and wisest counsel! We feel like orphans. And so they will in so many institutions of Christian benevolence and activity; and from the eyes of many a missionary, of many a poor young man whom he was educating, of many a negro freedman in Lincoln and Hampton, of many a reformed inebriate up yonder in his institution, when the tidings come, —

> "The tears will flow like rain
> For him we ne'er shall see again.

"Would to God that the lips we loved to hear once more had language! Would to God that the voice that pleaded for Jesus could be heard once more even here in this sanctuary of love! Would that after three days in glory he could come back, and with words of living flame say to you, his business associates and his friends: 'This world's a dream, an empty show. What shall it profit to gain it all, if you lose your souls? What shall a man give in exchange for his soul? Be ye also ready — ready for the summons to go to the Saviour.'

"My beloved brother, being dead, yet speaketh this last loved message to all: 'Seek Christ and his salvation.' Ye shall take up this slumbering form and bear it out from the sanctuary of love; bear it tenderly, reverently: it has been a temple of the Holy Spirit, and it shall be fashioned anew by the glorious Father and Master in the day of his great fruition. For him

> "'T was a glory to live, but a greater to die,
> And the best of this world was his path to the sky.

"The Rev. Dr. Marvin R. Vincent then said: —

"We will sing the 678th hymn. This is a cheerful hymn, it is not a dirge; and we sing it both because it was a favorite with

him who is gone, and because we forget for the moment our own sense of loss in the deeper sense of his eternal gain, feeling that it is a joyful thing when such a one as he has closed a well-rounded life and has gone up to the rest of his Father and his God.

"The hymn, omitting the third and fourth verses, —

> "How firm a foundation, ye saints of the Lord,
> Is laid for your faith in his excellent word!
> What more can he say than to you he hath said, —
> To you, who for refuge to Jesus have fled?

was sung by both choir and congregation with great sweetness and power. The former pastor of the church, Dr. George L. Prentiss, offered a most fervent, touching, and appropriate prayer, and the benediction was pronounced by Dr. Vincent. The remains were taken to Woodlawn Cemetery."

Speaking of this occasion not long after, Dr. Cuyler remarked: —

"At this funeral service were gathered all the representative men whom any one thinks of when he thinks of the Empire City. Great merchants, great ministers, great lawyers, mingled with humble city missionaries and godly women who toil for the salvation of the outcast. In that plain coffin before them — beneath a handful of white lilies and a sheaf of golden grain — rested the beloved philanthropist who had worn out a long life in doing good.

"This world is the poorer and heaven is the richer for the departure of William E. Dodge. Such another life of blessed beneficence has not been closed within our memory; such a ripe and abundant sheaf has not been carried home by any other servant of God whose name we can recall. From all parts of our broad land, from Christians of every denomination, from people of all parties, colors, and condition, breaks forth one unanimous acclaim: 'Well done, good and faithful servant, enter thou into the joy of thy Lord!'"

And Dr. Prime added (in the New York "Observer"):

"Around his remains were gathered good people, — the pious, praying, benevolent people, men and women who love God and their fellow-men, and many, too, who had felt the goodness of their

friend and benefactor now gone to the Saviour in whom he believed and whom he loved. And the 'preachers' in great numbers were there, — men of God, whose work it is 'to point to heaven and lead the way.' They were the intimate friends and companions of the departed; and now they stood over his precious form and spoke of his virtues, his life and example, — how he had walked with God, loving Him in his fellow-men, doing good unto all as he had opportunity, and rejoicing to 'spend and be spent' in making others better and happier because of Him. That immense congregation were not in tears of sorrow, but of sympathy; not mourning as those who have no hope, but lifted up with the comfort and glorious hope of the Gospel, as by faith they saw their departed friend in the presence of God with exceeding joy. As I was going away from the church, a gentleman said to me: 'Such a funeral is an event in one's life; I never attended such a one before.'

"It *was* an occasion of thanksgiving and praise, not of lamentation and grief: the light and glory of heaven, shining on the dead, dispelled the gloom, and the coffin seemed a car of victory in which he was carried to the skies. It was indeed a joyous funeral, as hope and faith turn mourning into joy, and even the smitten and afflicted say, 'Blessed be the name of the Lord!'"

As one of the affecting incidents of the services at the church, a friend writes: "When I was sitting quite at the front, an oldish man came near, and I offered him a seat. He whispered in my ear: 'Forty-seven years ago he (pointing to the casket) took me from the deck of a man-of-war, and rescued me and educated me; and all I have in this world or the next is due to him.' I gathered that he had been dissipated, and had been saved and educated by Mr. Dodge, and was now a missionary among the miners of Pennsylvania. At every tribute to his friend he would say 'Amen!' or 'God be thanked!' with tears rolling down his cheeks."

CHAPTER XXII.

TRIBUTES.

TIDINGS of Mr. Dodge's death called forth, both in this country and across the sea, extended notices. In some instances sermons were preached and special memorial services held, while the societies and boards with which he had been connected, passed more than formal resolutions of respect and affection. His portrait, with a sketch of his life, appeared in the illustrated weeklies and in other papers and magazines. Referring to the number and character of these articles, a Philadelphia weekly journal remarks: —

"Our New York exchanges of last week have much to say of the late Mr. Dodge. Rarely indeed do such notices follow a death. They indicate the remarkable place he held in New York life."

And the "Missionary Herald," published in Boston, says, in its number for April, 1883: —

"It has been impressive to watch the tide of eulogy, which, since his death, has poured forth from all quarters, in memory of this true follower of Christ. The secular press has vied with the religious in commending the life and character of Mr. Dodge. Neither his large wealth nor his fine intellectual powers gave him the distinction he confessedly achieved. The secret of his fame is that he placed his possessions and his talents, in a very simple and consecrated way, at the service of the kingdom of God on earth. Both his heart and his purse were open, and his tongue was ready for any and every good cause. He did not live for himself. Even a selfish world honors him for this. It is an unspeakable blessing

when any one exemplifies this law of love and loving service as was done by this eminent Christian philanthropist. Better even than his legacies of money is the legacy of his example."

"It is much to say of any man, that he has passed over sixty years in a great centre like New York, and most of that time in public life, identified with a great variety of public movements, and has always been found on the side of religion, morality, order, patriotism, and philanthropy. That, in brief, is Mr. Dodge's record. There is, however, a fact back of this, which is the key to the record. His life represents, beyond everything else, the religion of the Gospel. That was its basis, its inspiration, its controlling force.

Rev. Dr. M. R. VINCENT, in the Independent, Feb. 15, 1883.

"There are two closely linked Christian principles which find their illustration in this long, varied, and useful career. The first of these is *stewardship*, a distinctively Christian principle, which formulates its law thus: Property is mine to be used for Christ; while the world's law is: Property is mine for my own use and enjoyment solely. Mr. Dodge, while enjoying with Christian moderation the privileges of wealth, regarded himself as a trustee and administrator of wealth for the service of humanity and the interests of religion. Stewardship was to him not merely a principle, but a privilege. His must have been in a pre-eminent degree the blessing pronounced upon the cheerful giver. He held his means at the call of the work of Christ, and recognized in the demands of that work legitimate claims.

"With this principle naturally went the other, — *ministry*. No man more clearly recognized service as the staple of Christian life. Nature made him an active man. He could not be idle; and if he had been a bad man he would have been a power in the interest of evil, as he actually was in the interest of truth and goodness. It was well that religion early seized upon this susceptible and vigorous nature and turned it into the channels of Christian enterprise and work, where it ran for more than threescore years, diffusing fruitfulness and beauty. To many who did not know him well, he is represented mostly by his large pecuniary gifts; but ministry, in his case, went far beyond mere giving. Many rich men shelter themselves behind their gifts from the contact and

pressure of human need; but Christ's law of ministry is personal, including the actual contact of the Christian disciple with the object of ministry, — and that not merely with a view to the relief of the suffering or the raising of the fallen, but also to the discipline and moral development of the disciple. 'Pure religion and undefiled,' not the conventional sort, but 'before God and the Father, is to visit the fatherless and widows in their affliction.' Mr. Dodge was liberal in personal, no less than in pecuniary, ministries. His time and his labor and his presence, no less than his purse, were put at the service of the poor, the sorrowing, and the degraded. Like the Divine Master who was his inspiration and his model, he went about doing good.

"The number and variety of his labors of love it is impossible to estimate. The aggregate of the services and benefactions, known only to himself and to the objects of his ministry, would probably equal if not exceed that of his more conspicuous charities. Much of his work of this kind could not be done in a corner. He seemed to have a hand in almost everything that was going on for the welfare of mankind. He was known all over the continent as a giver. Every one of the legion which annually pours into this city to solicit subscriptions — agents of colleges and seminaries, promoters of new philanthropic schemes, seekers of aid for feeble churches, to say nothing of the horde of selfish impostors — went straight to William E. Dodge. His door was thronged with applicants, and he could rarely take a meal without interruption. In his frequent and extended business journeys he never forgot his Master's business. Every journey had for him a double purpose. Travelling almost invariably in company with her who for more than fifty years has been the sharer of his labors of love, the two were always on the watch for opportunities of Christian ministry. Among the Indians on the frontier, and the freedmen of the South, they went together, sharing the delight of dropping good words, good books, and charitable deeds by the wayside. Eternity alone will reveal the fruitage of these wayside seeds.

"And yet, after all, to those who knew him best he is not represented by his gifts, large as they were, so much as by the Christian personality behind them. His natural affectionateness was elevated and toned by the spirit of Christian love. His interest in men was not assumed for the sake of popularity. It reached after their souls,

and was inspired by deep and solemn convictions of human duty, privilege, and destiny. He was a Christian not merely by profession, but in spirit and life. However one might question the wisdom of his methods or dissent from his opinions, he could not long be associated with him without feeling that his life was habitually impelled by loyalty to God's truth and to the law of Christ. His Christian sentiment took little account of denominational lines. He recognized as a brother any man who sincerely and consistently followed Christ as Master and Lord, and was ready to lend a hand to any work, under whatever name, which promised the spiritual welfare of men.

"He was singularly agreeable in personal intercourse — genial, vivacious, courteous, sympathetic, and none the less responsive to wit and humor because of his dominant interest in serious themes. Physically he was a remarkably 'well-preserved' man, as the phrase goes. Spare and slight of figure, he was quick in his movements, and his step retained its elasticity to the very last. Work was his element, and his wiry frame developed up to an advanced age extraordinary powers of endurance. The very last week of his life was marked by a multitude of engagements which would have daunted not a few younger men.

"As a hearer of the word he was at once reverent and responsive. It was a pleasure to preach to him. He drank in the truth with avidity, and his mobile face revealed in tears or smiles the working of the truth upon his heart."

"He is gone to the grave! In the fulness of his years, after a life extended beyond the allotted term of man, — a life full of activity and usefulness, and crowned with honor, — he is come to the end like a shock of corn that is fully ripe, that cometh in in its season.

Rev. H. M. Field, D.D., in the New York Evangelist, Feb. 15, 1883.

"And his departure, though so sudden that it startled us all, yet was merciful in its instant release from pain and its swift ascent to a world where sorrow cannot come. It was preceded by no long-lingering sickness, attended by great suffering, by none of that decay of body or of mind which it is so painful to witness in those we love; all his faculties were unimpaired to the last, when, in a moment, in the twinkling of an eye, he was not, for God took him. Such a death seems like a translation when

the life that now is glides so swiftly, with no interval of weakness and helplessness, into the life that is to come. Surely nothing was wanted to the completeness of such a life but that it should be closed by such a death.

"The loss is not to him, but to us; and that loss remains, and will long remain: for in truth this great city had hardly another such man to lose. It had men of equal, some of much greater wealth; but not one (unless it be his aged friend Mr. Peter Cooper) who, possessed of fortune, administered it with such noble generosity, with such wise and thoughtful care for the good of others, and the whole city is left poorer by his death. The history of such a life and such a character deserves to be written for instruction and example to those who are now coming on the stage. Such a life is all the more valuable as a lesson because its success and its usefulness were not due to advantages which others do not possess. When this merchant prince came from his New England home to this city, a boy of thirteen years of age, he had no advantages of fortune or powerful friends to help him; but he brought with him habits of industry and fidelity, and he brought also the strong religious faith which he had learned at his mother's knee. From a child he had been taught the Holy Scriptures. He had the strict habits of his New England home, — of the observance of the Sabbath, the reading of the Word of God, and the attendance on public worship. These influences were his safeguard amid the temptations of a great city. The force of parental instruction and example led him to seek young men of like principles for his associates. His marriage brought him into one of the most influential Christian families of that day, so that all the right dispositions of his youth were confirmed in his early manhood. And thus was laid the foundation of one of the noblest characters and one of the most useful lives of this generation.

"In the conduct of business affairs he soon showed great capacity. It is the fashion with some to underrate the talent required for success in business as compared with that shown in the professions or in political life. But the management of a large business requires as much strength and clearness of understanding, as much sagacity and judgment, as to 'run' a department of the government, — indeed more; for in State departments there are always the heads of bureaus, who have been long in the service and know all the

details, so that a department almost 'runs' itself, without the special supervision of its chief. But to build up a great commercial house, to organize its complicated mechanism, to anticipate public wants, and guard against the dangers which threaten commercial enterprises, requires a very high degree of administrative capacity.

"But had Mr. Dodge been merely a successful business man he would have deserved no special honor in life or in death. Business men are too often content with mere business success. While they develop a talent for making money, they have no corresponding largeness of nature. They grow in fortune, but they do not grow in manhood. Indeed, often while they increase in riches, they dwindle as men. The richer they get, the more mean and miserly they become. New York has many such men, whose fortune is in the inverse ratio to their manliness.

"But in the present case the effect of prosperity was exactly the opposite. As the young merchant increased in goods, his first thought was not to gratify his pride by worldly display, but to use his means to help others who were less fortunate. Looking round him, he saw young men, clerks or apprentices, who were struggling as he had been to get a start in life, and it was his chief pleasure to lend them a helping hand. In many a case a little timely aid at the right moment was the beginning of a prosperous career. He felt the same impulse if he had in his employ a poor laboring man who had been faithful in his humble sphere, and who could be made happier by a little encouragement. Sometimes a workman would die and leave a family destitute. Then his generous employer would look after the widow and children. In the course of years he came to have a great number of such families as constant pensioners on his bounty. In this way he was eminently the friend of the friendless, the helper of those who had no other helper but God. Of him it could truly be said, 'The eye that saw him blessed him, and he caused the widow's heart to sing for joy.'

"In these countless private charities, as well as in his larger benefactions, he was led by a double influence, — a warm, generous heart, and religious principle. His nature was sympathetic; he had a heart to feel for the burdens and the griefs of others. Added to this he had a deep religious sense of responsibility. Whatever his wealth, he felt that it was not his own; that it had been given

him by God, and was to be used in His service; he was but a steward. So he wrought as

"Ever in his great Taskmaster's eye.

Thus he gave both from feeling and from principle. It was no self-denial to give; it was his greatest pleasure.

"Of course the organized charities which relieved poverty and suffering on a large scale appealed to him, and never appealed in vain. It is quite safe to say that there was hardly one of our city's charities to which he was not a contributor, while to the most important he was a regular and a large contributor. The posts of trust he has held first and last are almost without precedent in the life of a single individual. And none of these relations were mere sinecures. He gave them his large, roundabout wisdom in affairs, his prayers, and as freely of his abundant resources; thus identifying himself thoroughly with them, and imparting just the impulse which, with the added blessing of God, leads to success.

"If in the multitude of his benevolent gifts he had one cause nearer his heart than any other, it was that of foreign missions. Believing, as he did, in the Gospel as not only the power of God unto the salvation of the individual soul, but as the cure for all the woes of humanity, his great desire was to see it preached to all nations. He was for many years vice-president of the American Board, and a large contributor to its funds, while giving also freely to our own Presbyterian Board. Visiting, as we have, missionary stations in different parts of the world, — in Turkey and Egypt, in India, in China and Japan, — we have never been in one in which the name of William E. Dodge was not a household word. We might have found it also in the cabin of every home missionary in the West. Talk of fame and reputation — what are all that human ambition can desire, compared with a name thus spoken on the prairies of America and among the mountains of Asia!

"There is one point to which we feel a delicacy in alluding, and yet which seems necessary to complete the picture of a man whose goodness made him truly great, — it is the beauty of his domestic life. In his early manhood he had given to him the best gift which God gives to any man, — a noble wife, who was his companion for more than half a century, and who, instead of checking his too eager and impulsive generosity, encouraged it, and so

strengthened in him every kindly instinct, every generous impulse. While conceding to him all that was good and worthy of praise in his very constitution, we do not believe it would have been possible for him, or for any man, to become such a public benefactor but for the presence in his home and the constant inspiration of one who was in every respect worthy to be his companion. Never was there a more perfect union of minds and wills and hearts. Hand in hand they walked on in life, feeling alike that the best use of wealth was to do good. Nearly four years ago they celebrated their golden wedding at their beautiful place on the Hudson; and as they stood in the midst of a large concourse of friends receiving congratulations, it was the general observation of those who were present that a union so perfect was as rare as it was beautiful. We can say of Mr. Dodge what may be said of others who have been great public benefactors, that next to the grace of God, it was the angel always at his side that made him what he was."

Dr. Field also delivered, at the Commencement of Williams College, 1883, an address in memory of Mr. Dodge, as one of the benefactors of the institution. In this tribute he says: —

"Mr. Dodge was a son of New England. He was born in Hartford, Conn., Sept. 4, 1805, of a family that had been settled in this country for six generations. His ancestor came over to Salem in 1629, — less than ten years after the Pilgrims landed on Plymouth Rock. With the blood of the Puritans in his veins, he inherited their principles and habits, their fear of God, their integrity, industry, and self-reliance. These traits of character, which came out afterwards so strongly in the man, may be traced to his New England training; while in his religious faith he held firmly to his last hour to the lessons which he learned at his mother's knee.

"But though born in New England, his life was to be passed elsewhere. At the age of thirteen his father removed to New York, and he was placed in a store to learn business, beginning at the foot of the ladder which he was to climb to the top. It is not necessary to enter into any details of his business career; it is

sufficient to say that it was one of distinguished success. When it is remembered that over ninety per cent of those who embark in commercial pursuits fail, — or, to be more precise, that not more than three or four in a hundred go through life without breaking down, — it is a great deal to say that his house stood strong through all the financial revulsions of more than fifty years. The distinction of Mr. Dodge was, not the possession of wealth, but the use he made of it, — that he used it to do good to his fellow-men.

"His benevolence may be said to have sprung from a twofold inspiration, — a warm heart and religious principle. He was a man of a very sensitive nature. His temperament was sympathetic; there was in it a feminine element which often goes with manly strength. He was quick to see and feel the sorrows of others as he felt his own; nor could he see them without an impulse to relieve them. Wherever there was misery to be relieved, wherever there were the naked to be clothed or the hungry to be fed, his heart went out in sympathy. Thus by natural instinct he became a benefactor of the poor. Of no man could it be more truly said, 'The eye that saw him blessed him, and he caused the widow's heart to sing for jōy.'

"But his benevolence was not merely a matter of impulse, but of principle. Religion wrought with nature to make him the man he was. At the time that he was coming to his young manhood the country was shaken by great revivals under Nettleton and Finney, the impression of which remains to this day. With these movements he was in full sympathy, and the effect was great upon his own character. They intensified his views of life. It was to him no mere Vanity Fair, in which men sport their follies; it was not a thing to be played with or trifled with: it was a probation on which hung immortal destinies. It was a solemn thing to live as well as to die; for over the life that now is, rested the shadow of eternity. He was not his own; he belonged to One who had redeemed him by His blood. He was not placed in this world merely to enjoy himself, but to do good. His wealth was a sacred trust, — he was but the steward to administer it; and the more that was poured into his lap, the greater were his obligations. There was no plainer duty, as there was no higher joy, than to bestow upon others some portion of that which the great Giver and

Benefactor had bestowed upon him. With such a principle once settled in his mind and formed into a habit, it was no effort for him to give away money. It did not cost a struggle with selfishness every time he was asked to contribute to a good cause; on the contrary, it was a pleasure to give. He sought for opportunities to use his means most effectively. Giving from principle, his gifts were as regular as his family prayers; and as he increased in wealth, they took on increasing proportions, till they outran all precedent. I doubt if our country has furnished another instance of such princely liberality.

"In all plans for doing good his position was that of a leader. He did not wait for others, but led the way; and others, catching his enthusiasm, followed his example. Thus he was an inspiring force in all benevolent enterprises. By his personal interest, and the wise distribution of his means, he may be said to have multiplied himself; so that he touched a hundred different points, and gave impulse to a hundred good causes.

"In the multiplicity of the objects of his benevolence, it would be idle to attempt enumeration. His private charities were literally endless. His larger benefactions grouped themselves to a great degree around institutions of education and religion, — schools and colleges and theological seminaries, churches and missions.

"And now this man, whose goodness made him great, whose life was so full of blessings, and the continuance of which seemed so important and almost necessary, is taken from us. He was spared the pains of death, and even the infirmities of age. Though he had passed by some years the allotted period of human life, his eye was not dim, nor his natural force abated. To the last his form was as erect, his step as quick, and his eye as bright as ever. In the fulness of life, — in that happy home where he had lived so long, which had been the centre of such hospitality, by the side of that noble woman who had been his faithful companion for more than half a century, — in an instant he fell asleep, to awake with God."

"So fully rounded out with the virtues that adorn humanity, so free from the imperfections that often mar the character of the good, so full of usefulness and honor, crowned with love in public, social, and domestic life,

Rev. S. I. Prime, D.D., in the New York Observer.

it is hard to say what was his highest excellence, in what department of the world's work he was the most efficient, and where his loss will be the most sadly felt.

"When he was twelve years old he became a Christian; and he carried the life and power of religion into trade, infusing his spirit into all its channels, acquiring a name that was better than the riches which flowed in with every revolving year. With the increase of wealth, his style of living was advanced, and his house on Murray Hill has long been known as one of the best in the city. Here he surrounded himself with books and works of art and the luxuries which a sensible and good man enjoys. But, more than all, here he enjoyed the society of a wife worthy of such a husband, — entering with enthusiasm into all his life-work, sharing every labor of benevolence, lightening every burden, and making ever bright a home where seven sons grew up to be pillars about him, wife and sons surviving the patriarch whose name they bear. In their domestic and social life, in their example as Christian workers, neighbors, and friends, with all their wealth and influence, Mr. and Mrs. Dodge so lived as to commend a religious life to those about them, — giving no occasion for reproach, attracting others to the Saviour whom they loved, and by their own unostentatious deportment and self-denying efforts making it evident that, better than houses or lands or gold, the service of God was their highest joy. The religion of Mr. Dodge was therefore of that type which is the most lovely and the most useful, — combining beauty and utility in the best proportions to produce the highest results. Cheerfulness pervaded and commended it; sound principle propped and impelled it. He was consistent all through; every one knew where to find him; his word was inviolable; his favor was a tower of strength; and, like Joseph in Egypt, he was a prosperous man because God was with him, and everything succeeded to which he put his hand.

"The Christian benevolence of Mr. Dodge was remarkable even in this city and this day of large givers. In this one respect he was far in advance of others who had large possessions, and were equally free in bestowing their goods upon the poor. Mr. Dodge personally worked to do good; like his Master, he went about doing good. He had more 'irons in the fire,' he was a more busy man, with a greater variety of engagements for each and

every hour of the day, than any man we ever knew. Active, wiry, untiring, even down to old age, he went from one duty to another; keeping memoranda of appointments, and a man to remind him; despatching business with promptness, but not without careful attention. He literally gave himself to the world, the Church, the poor, — to Christ. His large heart took in every good work; and no list of his charities, nor of the institutions which he founded or supported, will ever tell the extent or the nature of his deeds of love. How or where he began this living for others, it may be hard to say. That it ended only with his life, we know. That it grew with him as part of his being, becoming a broader range of existence, more absorbing and diffusive, as means and years and knowledge of the wants of others were brought into the sphere of his acquaintance, was evident year by year until the end.

"First, and before all else, he sought the advancement of personal religion, the conversion of men, and the revival and increase of piety in the Church and community. As a church member, a ruling elder, a Sunday-school superintendent and teacher, he was zealous and indefatigable. Endowed with gifts as a public speaker unusual in a man of affairs, his voice was always eloquent for Christ. Among the poor in the city and to the heathen afar he sought alike to give the bread of life. There is not a corner of this wide earth where the knowledge of God has gone that has not felt the power of this good man's charity. . . .

"Mr. Dodge in this country has long held a place in its philanthropy similar to that held in England by Lord Shaftesbury, — the president and promoter of everything that promises to exalt humanity and bring lost men back to God.

"Of all the men whom I have celebrated as examples to be usefully imitated, not one has left me richer material for such use than I find in the life and work of my long-loved friend William E. Dodge. In these days of commercial and political defections, the straightforward, upright, and unobtrusive virtues of such a life as this make a chapter for the study of the young and the admiration of the world. . . .

"Well-born, and in youth not dependent on his own exertions for support and success, he had the good sense to enter early on a life of industry and frugality, working his own way up, step by step, till he reached what is thought to be the top of the ladder. And I

do not know any higher round than that from which he stepped into glory on high. He attained great usefulness, great honor, great wealth in money and love. If there is anything else worth having, I have never heard of it. Some of those things might be dispensed with, and yet life be a grand success. But when they are all won, well and nobly won, who is more to be envied and admired?

"I have often heard him relate his experiences as a boy in a store, contrasting his duties as the youngest clerk with the work of boys now. His father was a prosperous man of business, and might easily enough have brought him up in idleness, — which is supposed by many fools to be the same as being brought up a gentleman. But the lad was placed as a clerk in a store, and it was his duty in the morning to take down the shutters and get things ready for business. To do this he had to get up before daylight in winter and hurry down to the store; and all day long he was running of errands, carrying parcels home for customers, and doing anything else that he was told to do. This discipline he saw was good for him, and it would be better for boys now if they went through the same seasoning process. It is good to bear the yoke in youth.

"And as Mr. Dodge grew in stature and years, he grew in favor with God and man. His life was one of cheerful industry. Nothing in the way of duty was irksome, — rather, it was a pleasure to be enjoyed; and the smile, so genial and loving, with which his friends were always greeted, was merely the sunshine reflected from his glowing heart. Immersed in business that assumed wide range and vast proportions, he kept his soul serene in the light of heaven, so that the cares of the world, the love of money, and sordid greed had no dominion over his buoyant spirit. More than the counting-room or the presidency of the Chamber of Commerce, he loved the Sunday-school room, the house of God, the prayer-meeting, and the chamber of the suffering, whose wants he might relieve. His delight was in making glad the hearts of the poor.

"There are others who have wealth, and are as free to give as he was. But I never saw or heard of any man of his wealth who would *do* so much for others, besides giving largely. I wrote to him that a minister of the Gospel, being very poor, was actually in want of clothes for himself; and I added playfully, 'He is a man *just about of your size*.' The next day Mr. Dodge came up into my

third-story room, lugging a bundle much larger round than his body. I remonstrated with him for taking that labor on himself, but he said he preferred to do it rather than have his coachman leave the horses. The bundle was a complete wardrobe for the good shepherd, and covered him many a time while he preached the word.

"Mr. Dodge was a temperance man, practising total abstinence himself, advocating it eloquently, but without bitterness towards them that are without. Neither in public nor private did he say a hard word of those who did not train in his company. He presided at the Jerry McAuley Mission Anniversary a few short weeks ago, and an incident there was a beautiful illustration of his ingenuous nature. One of the gentlemen made an appeal for funds to support the mission for another year. He said: 'It requires $4,000; in the meeting this afternoon we raised $2,000, and we want $2,000 more this evening. We will now take your subscriptions.' Mr. Dodge said at once, 'Put me down for one tenth of the sum.' The gentleman exclaimed, 'There! we have $200 already.' Mr. Dodge responded, 'I said one tenth of the sum, meaning of the whole sum required for the year; that is, $400.' I am inclined to think that some men would have let it pass without correction; but that was not his way.

"Mr. Dodge never appeared to better advantage than in his own house, in the midst of a throng of guests whom he delighted to entertain, with an eye to their enjoyment and the accomplishment of some good work. This is a way we have in New York of pursuing self-denying labors of love. An evening at Mr. Dodge's will serve as an illustration. To enlist a large number in the cause of temperance or any other good work, he invites by card a hundred or more intelligent and prominent gentlemen to his house, the object being mentioned in the invitation. His house is spacious, with a large drawing-room on one side of the hall, an elegant library, filled with books and costly pictures, beyond the parlor, and out of it opens the dining-room. In the midst of these sumptuous surroundings, after an hour of social intercourse, Mr. Dodge lays the subject before the company with ease, clearness, and force, and calls upon one and another to give their views. The discussion goes forward with spirit, combining the vivacity of animated conversation with the energy of public speaking. The hour of ten has

come, and an intimation that the banquet-chamber waits for its guests. Then we take a unanimous vote that Mr. Dodge and his cause shall have our enthusiastic support, and we adjourn to supper. I have never known a dissenting vote in regard to the merits of the supper or the cause. The table is bountifully laden with the best of good things. Conspicuously there is no wine. Our host is the head-centre of the Total Abstinence Association in the United States, and he is true to his principles. Whatever is good to eat or drink, and will not intoxicate, is at the service of his friends. And across the mantel of this dining-hall is carved, in old English letters, the significant motto, —

Not meats, but cheerfulness makes the feast.

"It was here that I last saw my good friend while living. We were walking in the library, having some pleasantry together, which led him to pass his arm around me, and, laughing heartily, to say, 'My dear friend, I assure you,' etc. The pressure of his arm, the genial smile, the word of endearment, are now the last impressions made on my memory of his living form and manner, and I did not disturb the pleasant impression by looking on the face of the dead.

"To young men and old men and men in the vigor of life here is an example as nearly right as men ever afford. By early industry, persevering diligence in business, with fidelity to every trust, he made friends, acquired large possessions, gained honor and fame, and a good name better than great riches. Then he used all to the glory of God for the good of his fellow-men, giving with unbounded generosity and with self-denying charity. The need of the age is such men, — devout, honest, active, liberal men, who fear God and no one else, men of courage and enthusiasm, with high purposes, pure, unselfish, and true.

"Not long ago there lived in this city at one time ten Christian gentlemen whose liberality in giving was remarkable. They are now all gone, and their names are recalled for the purpose of doing deserved honor to their memory. They were James Brown, Hanson K. Corning, William E. Dodge, John C. Green, James Lenox, Frederick Marquand, Edwin D. Morgan, Christopher Robert, Alexander Stuart, and Robert L. Stuart. All these men, with Mr. Brown, Mr. Dodge, the brothers Stuart, Mr. Robert, and

Governor Morgan, gave their money in thousands and hundreds of thousands. The whole ten whom I have named were prudent men, wise men, not one of them lived ostentatiously or gave ostentatiously. Not one was miserly. They spent their money well, enjoying the good things of this life in a manner that commanded the approval of a good conscience and of their fellow-men. This is as it should be. It is quite as useful to spend money in buying labor or the products of labor as to give money away without getting anything in return. It is better to encourage honest industry by giving it a fair reward than to give indiscriminately to every beggar by the way-side. And these generous men were wise in their generosity, judicious as well as generous, and therefore setting an example worthy of universal imitation.

"They were all well spoken of in the Church and the world. They had their several and marked peculiarities. Some of them doubtless had faults of character; at least they did not put in a claim to perfection, and would have denied it stoutly had they been praised as perfect men. But every one of them had a 'good name,' which the good Book saith is better than great riches. Thus were they doubly blessed in having great riches plus a good name. It is very easy to give away other people's money; and many thought and some said that these men were narrow in the range of their benevolence, restricting their gifts to one line or a few lines of usefulness. But they were giving their own, and might certainly be allowed to do good with it according to their own judgment. Those who give freely are not apt to censure them that do the same. It is a salve to the conscience of them who do not give to find fault with the judgment of the generous. Therefore I am quite willing that a good man shall have his own way in the bestowal of his wealth, as it is a matter between him and the Lord only.

"All of these men received their wealth in honest channels, and no man ever laid anything to their charge. They were of good report among men of business, and it might be said of any one of them, 'his word was as good as his bond.' There was nothing slippery about them, and in dealing with them you knew that they were true and pure men, in whom was no guile. They were also Christians, servants of God, lovers of his word, his Sabbaths, and his people. These all died in faith, and have entered into rest.

Their works live after them, the good they did, and will live to the end of time, — long after the churches, colleges, seminaries, hospitals, asylums, and homes they caused to be built, and which now stand on the earth, shall have crumbled.

"It is very remarkable that ten such men as I have named should have lived at one time, in one city, in the same branch of the Christian Church, all large givers, all wise, conservative, solid citizens, who used their large wealth for the good of others, and all died leaving spotless names and fragrant memories that smell sweet and blossom in the dust.

"It was never our privilege before to record three such wills as those of Willets, Dodge, and Morgan, within a few days of each other. The aggregate of the sums given to benevolent objects is not so great as has been given by single wills at other times. The names of Girard, Peabody, and Johns Hopkins and others recur at once to the mind. But here are three good men, with families and friends who are well provided for by these wills, and then handsome bequests are made to important and deserving charities, which will perpetuate the names and usefulness of these benefactors to the end of time. This is well-doing. It is benevolence extending beyond the grave; *post-mortem* charity. It is making a permanent investment yielding large interest for time immemorial."

From the Congregationalist, Boston.

"The blessed fact about this wealth, however, was, that Mr. Dodge consecrated it to the Lord Jesus Christ when he consecrated himself to him. He was an *active* member of the Church, and he made his money active in its service as well. Nor was he satisfied with eager and hard work merely along ecclesiastical lines. He went into the Sabbath-school. He was a foremost laborer in the temperance cause. He had great interest in Young Men's Christian Associations. He was most efficient in his working and giving for missions, home and foreign. He favored Moody and Sankey meetings. In short he — without aiming at it — acquired renown as a philanthropist. His house, his purse, his hand, his heart, were always open for every good word and work. Solomon said: 'There is that scattereth, and yet increaseth;' and Mr. Dodge illustrated and enforced that declaration.

"Simple in his tastes, cordial in his manner, overflowing with hospitable good-nature, sagacious in judgment, and often shrewd in his way of putting things, we can hardly think of any man who could be so much missed from the Christian and benevolent work of the city where he lived, and the land for which, by his fine and lofty example, as well as in all lesser ways, he did so much so well.

"Nearly as well known by good men abroad as here, Mr. Dodge's death will stir the hearts of Christians everywhere, and call forth such honorable mention as is given, as their reward, to few."

"Actively as he was engaged in business, Mr. Dodge gave earnest and invaluable service to the Church and to these Christian and charitable organizations, performed an incessant round of social duties, and was everywhere a genial, outspoken, decided Christian. His activity as we look back upon it seems amazing, his unvarying urbanity and courteous sympathy no less wonderful. His life is a model. Almost to the last his mind was keen, sprightly, energetic, and at over threescore and ten years he seemed younger than other men at sixty. This city has lost one of its best citizens in the highest and completest sense, and the Church of Christ is deprived of the presence of a member and leader of inexpressible value."

From the Christian Intelligencer.

"New York has scarcely a citizen whose loss will be more widely felt than is that of William E. Dodge. Long since old, as years count, he seemed nevertheless so fresh, so elastic, so active, that the first thought is apt to be that he has been cut off untimely — almost in his prime — this young-old man of seventy-eight. He was cheery and busy to the last. Presiding at a meeting in the Cooper Institute, giving watchful attention in his office to his private business, attending a meeting of Delaware and Lackawanna directors to help along a young man in whom he took an interest, assisting his wife at a reception at his house, inspecting her Christian Home for Intemperate Women, — these were his employments through the last days of last week, and they fairly illustrate his way of life for the last quarter of a century. In all New York we scarcely know a man who has more consistently and continuously used larger means

From the New York Tribune.

more unostentatiously, and often almost secretly, in absolutely unselfish efforts to promote the good of others. Orphans protected, inebriates reclaimed and encouraged, poor young men carried through college, home missionaries on the frontier sustained, — these are some of the classes of people who can best tell of his work, and will be most saddened by the news of his death. But all New York has for half a century known him not only as a singularly able and successful merchant, but also as an upright man, a public-spirited citizen, and an active laborer in the cause of sound public morals. He goes to his honored grave mourned by the city, and without an enemy."

Gen. S. C. Armstrong, in the Southern Workman.

"Among the many shining lessons of his life to the youth of the land, for whom he did so much and before whom he will doubtless always be held as an example, one of the brightest and most useful is the wisdom of sending your principles to the front, carrying your colors flying. Nobody was ever at a loss on which side to find him. Converted to God, as he believed, when a mere boy, his first question was the same as Paul's: 'Lord, what wilt thou have me to *do?*' and he thought it answered by the very first opportunity that came for doing good and doing right. It did not seem to interfere with his diligence in business or his success to be fervent in spirit, serving the Lord. As soon as he began to support himself, he became a city missionary, going about in the worst slums of New York to lift bodies and souls out of the mire of poverty and vice, picking up here and there a little ragamuffin and giving him his first chance at a better life. Increasing wealth did not have on him its frequent effect of hardening the heart and lowering the moral standards, because he lived up to his principles as he went along, and increasing wealth only increased his power of demonstrating them."

Mr. Edward Kimball, in the Pacific, San Francisco.

"A large space, but lately filled by a strong, good man, has been suddenly made vacant in the front rank of human usefulness in America. For nearly half a century the name of Mr. Dodge has stood for courage, intelligence, industry, integrity, sagacity, fidelity, and success in public and business life, while godliness, gentleness, patience, benevolence, and hospitality graced and ornamented his every work,

walk, and way among men. Mr. Dodge was emphatically a business man. He excelled in planning and working. He began his business life as a boy, and opened and swept the store of his employers, going also to the post-office, where he, with others, formed the little line waiting for letters at the one small 'delivery' of the mail of the infant city of New York. He did this work *well*, and with an ever-cheerful and scrupulous fidelity. His seat in church was never vacant. No Christian duty was neglected.

"Thus and there he laid the foundations of his character, and in this manner he built it up for threescore and ten years. His life was an ever-flowing stream of help, wisdom, encouragement, and love, which touched and made glad despairing hearts.

"His large benevolences, high reputation, and ample means made him a target for constant applications for help. These he carefully examined, either personally or by an able and judicious assistant, and his generous, faithful heart dealt suitably with them all. Knavery, cupidity, and avarice sometimes levelled both covert and open attacks, by suit and otherwise, upon the business or resources of himself and his firm. These he always met with a courage and calmness born of conscious rectitude, and so he passed on unscathed.

"Mr. Dodge's personal appearance was remarkable and most attractive; of medium stature, erect, alert, active, and graceful in movement, his quick, kindly look, genial, frank smile, and warm, whole-hand grasp, went straight to the heart of all good men and women who approached him. Even in his later years a delicate, rich color glowed on his cheek, and his face and bearing were animation itself. He looked to be his own junior by a full score of years. He was born in 1805, and so lived well on towards fourscore. In these later years, to visit his home and spend an hour with him and his lovely and excellent wife, was like visiting a shrine; while the very house was filled with a spirit of instant and sympathetic co-operation with every form of Christian and philanthropic activity."

"One of the greatest philanthropists of the age died Friday morning, February 9, at his residence in New York city. Mr. Dodge was known as a man of sterling character and of almost world-wide benevolence. He had a

From the Advance, Chicago.

quick eye to see and a ready hand to help in all great movements for the Christian civilization of this age. He was a Presbyterian; but his thorough loyalty to that denomination did not prevent a close devotion to the work of all other denominations on this continent. He was a devoted Christian, and in all business transactions he exhibited the highest ideal of that profession. As a merchant and congressman, as the president and director of great corporations extending from the Atlantic to the Pacific, as a projector of railroads and other corporations, he was everywhere known as an earnest, conscientious Christian. He was foremost among the temperance agitators of his day, and in all moral reforms William E. Dodge was known as an active helper. The world has lost one of its best citizens, and the Church one of its most beloved members.

"His death, which was unexpected by all, found this good man ready. His life had made him well acquainted with the land to which he was going. No earthly possessions or ties ever were strong enough to anchor his soul to this world. All his hopes were in heaven."

Rev. M.S. Goodale, D.D., in the Amsterdam Democrat.

"Other distinguished men might have been taken, whose loss in single directions might have been greater; but we hardly know another man whose life touched so many points of vital interest to the welfare of the city at large as did this good man. Endowed with powers of mind which made him efficient in every department of his career, commercial as well as benevolent, his character was rounded out so as to fit him for exerting a strong and wide influence for good in a great variety of directions.

"To refer to a single department of his religious work, in which we were officially associated for twenty years or more, as corporate members of the American Board of Commissioners for Foreign Missions. It was my privilege frequently to meet him at the annual gatherings of this Board, and his presence was always an inspiration and help to his associates and friends of the cause.

"He was always cheerful and hopeful himself, and more than once have I heard his clarion voice ring out over the vast assemblies when others were in danger of doubt and despondency. He never spoke without moving others in the right direction, and his

wonderful discrimination enabled him always to speak at just the right time and to utter just the needed words, and with the full and overflowing heart of love which made them felt by others."

From Zion's Herald, Boston.

"Mr. Dodge's death will be deeply felt by hundreds who have been the unannounced but grateful receivers of his private benefactions. He leaves behind him few peers in intelligent, practical, and active benevolence and personal religious zeal among circles of wealth.

"He carried his principles with him into the highest social circles of the land. Devoutly pious and peculiarly happy in the expression of his piety, he has been a daily and effectual evangelist wherever he has moved."

From the Presbyterian Observer, Baltimore.

"Thus in a moment passed from earth one of the most active, persevering, unceasing laborers in every work which pertained to the glory of God and the good of man. A soldier who stood in his place and fought his battle on principle before the Church and in the world for fifty years, fell with his armor on, pressing the battle even to the gate of the enemy, on every moral and religious question which presented itself to the Christian community, — always in the advance, always prompt, always in earnest, whether in great or small, at home or abroad, never so busy that he could not receive a message sent by his Master even on what appeared a trivial matter, from the giving of thousands and hundreds of thousands, down to the cup of cold water, ministering to the comfort of a child by the wayside.

"We have known him intimately since 1866, — beginning in this way: A poor colored boy, son of an infirm wood-sawyer of this city, came to get a little help to learn to read. We gave him the Shorter Catechism, and in a little while he committed it to memory. His anxiety to learn increased, and we suggested that if it were possible he might go to Lincoln University. We wrote a letter on his behalf, giving an opinion concerning him, to the Rev. Dr. J. M. Dickey, president of the Board of Trustees of Lincoln University, then Ashmun Institute. He enclosed the letter to Mr. Dodge, who wrote back: 'Send the boy on, and give him the whole course, at my expense.' This was but a little cup of cold water; but that boy went through his course with credit, and to-day stands among the

most eloquent and able men of his color in this country. That was only one instance, but he followed it up by dozens and scores; and as a trustee from that until the last time we met, he has been heartily in earnest, in every way that he could, to build up and advance the institution, attending as regularly as he could the meetings of the Board, endowing professorships, interesting others in it to do the same, arranging and attending meetings to awaken interest among moneyed men, attending at commencements, and joining and rejoicing in their exercises, repeatedly expressing how richly he had been paid for every dollar he had given and all the labor he had bestowed, in all of which he was seconded most heartily by his excellent wife.

"We wish to give prominence to the character of the man, the true realization of his position as a servant and soldier of God. That 's the highest character that any man can have on this earth, — a servant of God, a soldier of Christ! With what life he would join in singing that hymn, —

> "Am I a soldier of the Cross?
> A follower of the Lamb?

It seemed to enliven him as much as any Christian at a revival meeting, or a soldier in the army meetings during the war.

"He did not wait to be dunned, to be argued with, if the cause was proper. He seemed to realize that the presenting of it to him was by his Master in the person of the individual, and as if he was waiting to see how or where he could use his Master's money for his Master's use. He did not leave it for others coming after him, as many do who cannot give it out of their hands until death is just coming, and then they make great bequests, thinking to bribe the Almighty with what they kept from him as long as they could hold it, or leave it to others to make a monument to their names, by doing what they would never have done with it if they could live. Mr. Dodge realized it was not his, — that it was put in his hand as a steward to use for his Master, and he literally labored earnestly to put it to use while he lived. Wise man that he was, he was diligently laying up treasure in heaven, becoming rich towards God. He lived to see and enjoy much of the heavenly foretaste here in the fruits that had come from his labors; but they will be showing from generation to generation in many

ways from so many fields, as he sowed beside all waters and at all times.

"The great characteristics of Mr. Dodge were energy and earnestness, with promptness in his business; but they were all intensified in his Christian, religious life. He was in every sense of the word a Christian, — having the love of a Christian, the faith of a Christian, the zeal of a Christian, and all the other marks of an humble Christian. With him religion was a living, practical matter everywhere, in the use of all such means as God put in his power, with an humble dependence upon His Divine aid, and consciousness of his own nothingness, and a heart that gave all glory to God."

"One of the great charms of the late William E. Dodge was his geniality. He was always kindly to those with whom he came into contact. This was not a manner assumed for a purpose. It would not have had the fine flavor it possessed had it been put on even with the artfulness of the demagogue. The geniality of this good man was genuine. It grew out of a Christian heart, and was the expression of a benevolent feeling towards all mankind.

Rev. O. A. Kingsbury, in the Illustrated Christian Weekly.

"His presence and speech at a public meeting were always welcome. He had seen the population of the city increase tenfold during his residence here. In an interesting lecture, which he several times repeated, he gave his reminiscences of 'Old New York,' and described the small city of fifty years ago in contrast with the great metropolis of the present day. While he arrogated nothing to himself, it is not too much to say that he has helped, at least as much as any other one individual, to form and fashion that progress.

"But the crowning glory of Mr. Dodge's life was his sincere and simple piety. As has been said, he became a professing Christian at twelve years of age. It was the *early* consecration to Christ that had no small share in forming the character in its symmetry and fruitfulness. His piety was of the genial type. The present writer remembers him as superintendent of the first Sabbath-school which he attended. His genial bearing, his hearty words, his manifest interest in the spiritual welfare of his scholars, are recalled over the wide gap of a full generation. So, a little later, when he

was one of the session of the Fourteenth Street Presbyterian Church, his ever-cheerful presence, and his stimulating words and petitions in the prayer-meeting, are gratefully called to mind. No one could know Mr. Dodge and not know that he was a happy Christian. And yet his piety was not ostentatious or wordy; it lay at the very roots of his character, and so shaped and colored, yes, and vitalized, his whole life.

"It would be hard to find a man who seemed to realize the Scriptural idea of stewardship more thoroughly than Mr. Dodge. Certainly such men among those whom Providence permits to accumulate large fortunes are rare indeed. For this good man will be known to coming generations, not so much as the sagacious business man, the prince among merchants, but as the Christian philanthropist. His charities have been very great. He was always giving, — to the poverty-stricken, in aid of young men preparing for the ministry, towards church-building, for educational institutions, for tract-work, for promoting the temperance cause, in which he was an enthusiastic worker, for lifting up the fallen, in promoting missions at home and abroad. Indeed, no worthy charity appealed to him in vain, though he was discriminating in his gifts. And he gave not money alone; he gave his personal energy and influence."

The Rev. A. H. Moment, New York.

"There was wisdom in his philanthropy. He did not build up some special institution as a monument, but bestowed his money upon hundreds of worthy charities. The world never knew of one half that he gave away, for his giving was not ostentatious. He was not only a philanthropist in his giving, but also in his daily intercourse with men. Kindly sympathy and hearty words of cheer he was always ready to bestow upon those who needed them most."

Rev. George J. Mingins, New York.

"Mr. Dodge was generous not merely because he could well afford it, but because the very principles of his life involved and invoked this generosity. I once thanked him for his assistance, and, smiling, he said: 'Make the best use of it. It is His as well as mine.' Mr. Dodge looked upon his wealth as the gift of his God, and upon himself as God's steward. He believed that in giving he made himself rich, and he was right. . . . He was the most cheerful giver I ever knew. He

gave with sympathy, and was not only benevolent, but also beneficent. He was a true friend to me, and no one of all his friends to-night can feel more deeply than I his loss. He was a true Samaritan, healing the wounds of body, mind, and estate, and was a true Christian gentleman. His voice was a song, and his advice an inspiration."

"He continued to be a Puritan to the end of his noble life, but without any sour, severe austerities. The solid rock was well overgrown with fragrant flowers, but the *rock was there.*

Rev. Dr. Theodore Cuyler.

In an age of increasing laxities on many questions of Christian practice, and exposed to the peculiar temptations of wealth and social prominence, Mr. Dodge the man never outgrew or even diluted the ingrained Puritanism of his boyhood. The world knew him most widely for his munificent gifts of money to innumerable objects; but after thirty years of intimate intercourse with him, I was never half so much impressed by his generosity as by his intense, immovable conscientiousness. So emotional in his temperament that he cried like a child under Gough's stories or Sankey's songs, yet the central trunk of his religion was *conscience.* The word 'ought' always gave the casting-vote. . . . No one dared to look into his honest, loving eye and call him pharisee. A God-honoring conscience was the *tap-root* of his character; and the loss of such a conscience is a sorer bereavement to this community and the country than the loss of his bountiful purse.

"'If all Christians were like William E. Dodge, more of us outsiders would be converted to Christianity.' Admitting the justice of this tribute from an 'outsider' to the character of that noble disciple of Christ who has just been translated to his crown, it leads directly to one most undeniable truth; namely, that the glory of Mr. Dodge's character and career was his genuine, unselfish piety. No one could say more truly, 'By the grace of God I am what I am.' All the lustre of that beautiful life was reflected from the face of Jesus Christ.

"The phrase 'Christian worker' is used so freely nowadays in certain quarters that to some it savors of repulsive cant. To our departed brother it belonged as rightfully as it did to Barnabas or Paul. Presiding at public meetings or sitting in boards of Christian

benevolence, are the utmost extent of many excellent men's labors; but Mr. Dodge was taught by that master-workman Harlan Page, fifty years ago, that the true method of winning souls to Christ is by close personal appeal.

"For many years, and at an early period, when in the sphere of what is called good society to be a total abstainer was to be, much more than now, deemed fanatical, Mr. Dodge conscientiously but courteously declined wine on all occasions, and of course would not provide it, as a symbol of hospitality, for others. In this important respect Mr. Dodge has also on many occasions of great social distinction been the unconscious but most effective preacher to many preachers of the Gospel."

The venerable Mark Hopkins, D.D., was elected to succeed Mr. Dodge as president of the National Temperance Society. Upon taking the chair at the nineteenth anniversary of this organization, he said: —

"It is no mortification to me, my friends, to find myself here to-night in the place of one whose place I cannot fill. There is no man living, as I think, who could fill the place of Mr. Dodge as president of the American Temperance Society. He was, like Washington in the Presidency of the United States, its first President. There was that in his personality, in the labors which he had performed for this Society, in his relations to the society of New York, and in his general benevolence, which gave him special fitness for the position. He did not come to it with the narrow and exaggerated view of the partisan of a single branch of reform. He brought to it the prestige of a sympathizing heart that felt for every form of human wretchedness, and also open-handed and liberal beneficence that gave freely to every form of effort that promises to uplift our humanity. Still, in looking at the causes which depress humanity, this use of intoxicating drinks was so prominent that he had special interest in this cause of temperance; so much so that he made it one of the last labors of his life to place this Society on a firm footing. He gave to it most liberally, he made personal solicitations for it, and he founded a fund for the continuance of its publications; and

through the Society, and through that fund, he being dead yet speaketh, and will speak for generations to come.

"Now, it is the work of this Society of which we have just heard, for which he thus labored, which we are called upon to carry forward; and, as I judge, we are to do it in the spirit in which he carried it forward. In the double work of reform, the tendency of Mr. Dodge was towards sympathy and helpfulness rather than combativeness. Evil must be met, wicked men must be opposed, the stern 'no' must be said; but if this was done for the purpose of uplifting those who are struggling, for the purpose of building up some good cause, there is danger that there will be a tendency towards censoriousness and denunciation and fanaticism. And there are those, I think, who suppose that some of the advocates of this cause have not entirely escaped such a spirit. But of this spirit and tendency there was not one particle in Mr. Dodge. He had nothing of that spirit of the disciples which would call down fire from heaven upon those who did not follow with them. I never heard him utter a harsh word; I do not believe he ever did utter one in regard to those whose methods of work differed from his own. On the other hand, he welcomed every sincere effort for the arrest of the progress of intemperance. And this largeness of view, this kindliness of disposition, was manifested fully in the position which he held; and, taken in connection with what I may call a heroic example, it gave him that personal influence which is so essential to those who would reform others.

"I said that Mr. Dodge's example was heroic. It was so because he had the fullest means at his command of personal gratification; because it was opposed to the example and the spirit, almost universal, of those with whom he was associated; and because it sprang from a heroic motive. There was not in him a particle of asceticism. No man was more cheerful or joyous, or enjoyed more perfectly those tasteful and beautiful influences which wealth can procure. No! it was not from any asceticism. It was because he felt that he thus gained a foothold which would enable him, when he reached his hand down to lift up a struggling brother, to do it more effectually. And it did give such a foothold; and knowing this, it was the very spirit of Christ in him which induced him to do this. He asked no abstract question; but seeing that his influence here and now for good would be thus

promoted, he adopted at once the principle of the apostle, — that if meat would make his brother to offend, he would eat no meat while the world stood."

The Hon. Neal Dow.

"A useful life and an honored one, to be pointed at through all coming time as a guide to the young, as a model life upon which every man may safely form his own, — honoring God and his country, every thought and word and act intended and calculated to promote the welfare and happiness of the human family."

The Rev. T. De Witt Talmage, D.D.

"Not long ago Mr. Dodge stood on the platform where I now stand and pleaded the cause of Christian temperance. There is not a great charity of these cities in behalf of which his voice has not been lifted and his generous hand opened. A millionnaire, and yet as unpretentious as when, a poor boy, he came to New York to win his first dollar. So genial, so large-minded, so great-hearted, his death is a calamity to Christendom. When the history of the great Christian and benevolent enterprises of this century is written, there will be no more honored or beloved name than that of William E. Dodge."

Mr. John Taylor, in London Temperance Record.

"A noble and beneficent life has been brought to a sudden close. Of the many items of business and news flashed through the Atlantic cable last Friday, not one will call forth deeper sympathy and feeling. Mr. Dodge's life was many-sided. What specially concerns us was his thorough and consistent advocacy of temperance during the past half century. Not only as one of the pioneers does he take a foremost place in the history of the temperance reformation, but by his untiring service and by his generous contributions he must be regarded as one of its greatest benefactors. But the temperance cause was only one amongst many; for to every phase of Christian work he gave most valuable help and encouragement, notably to Young Men's Christian Associations.

"As in morals, so in business Mr. Dodge was a pioneer. Beyond and above the making a profit was the intent to aid the industries and develop the resources of his country. Years ago, in the northwest of Pennsylvania, his courage and foresight sustained the embryo coal and iron industries of that district, which led to their

successful development; and to him was accorded the honor of turning the first sod of the Central Railway of New Jersey, connecting the said northwestern district of Pennsylvania with New Jersey City.

"By these operations and by his original business as an iron merchant he acquired considerable wealth, — which no one grudged, for he dispensed his riches with a princely hand. His giving was twice blessed, — the gift and the manner of giving; and how much blessing was thus brought to his own soul is beyond what we can estimate. We cannot give at this time anything like a complete picture of his life and character; but this we will say, that his was eminently a happy life. Though not free from trials, he was specially happy in his family life; and four years ago he celebrated his golden wedding amidst a wide and loving circle of children, grandchildren, and friends. Mrs. Dodge, who survives her husband, is like-minded with him in her sunny disposition, her loving kindness, and her active benevolence.

"This happy life of his constitutes a noble lesson, especially to young men. It did not come by chance. It was not due to his success in business, but was due rather to his manly piety, to his thorough unselfishness, to his constant thought of and labor for others, to his wide-spread sympathies, and the many friends in both hemispheres attracted by his varied work and his abundant hospitalities; due also in great measure to a life healthy through abstinence from alcohol and all other narcotics, and healthy through his vigorous industry and active life. Young men should take note that, discarding those very things that some regard as essential to the enjoyment of life, he from youth to age enjoyed life to the very utmost. It seems but a few days since we were with him in New York and at Tarrytown; and he was then, as ever, almost boyish in his activity and light-heartedness. 'Light is sown for the righteous, and gladness for the upright in heart.' It is a touching remembrance, our last farewell to him and to Mrs. Dodge. December 1, the evening before our return voyage, we had to see a mutual friend and near neighbor, and afterwards called to take a final leave. The time for evening prayer drew near, and together we mingled the note of thanksgiving, commending one another to the protecting care of our loving Father in heaven. And so we parted."

To visitors from the mother-country Mr. Dodge was ever kind and hospitable. One of these (Dr. Dawson Burns) writes in the "London Temperance Record:" —

"After presiding with great urbanity over a company of temperance friends convened to meet me at the rooms of the Christian Young Men's Association, Mr. Dodge insisted on my accompanying him to Tarrytown, about sixteen miles from New York, on the banks of the Hudson. Here, at his beautiful mansion, I met Mrs. Dodge, then an invalid, and spent one of the pleasantest afternoons it is possible to enjoy. He laid himself out to make me feel at home, and nothing could resist his radiant geniality. In connection with a charming drive, he called at the house long inhabited by the late Washington Irving, still in the occupancy of the latter's sisters, and procured me a sight of the library as it was left by the distinguished writer. Mr. Dodge's only regret was that I could not prolong the visit, and thus receive multiplied marks of a friendship that was as unaffected as it was profuse. I hope no American will feel aggrieved by my saying that Mr. Dodge — who was then (1880), I think, in his seventy-eighth year — seemed to me the beau-ideal of 'the fine old English gentleman' celebrated in song, saving the absence of certain Bacchanalian traits which never have improved any gentleman, old or young. Among the chief merchants of the second mercantile city in the world Mr. Dodge held a high position; but as a Christian philanthropist and a leader of the purest tendencies of his age and nation, Mr. Dodge occupied a place equalled by few, and perhaps excelled by none. America will be much poorer for his decease, unless his example is cherished and emulated by the countrymen he served so well."

Mr. James H. Raper writes in the same journal: "No one can regard the announcement of the death of the Hon. W. E. Dodge with more deep sympathetic interest than I do. I was his guest in New York for nearly a fortnight at the close of the year 1875, including Christmas week. The courteous provision for my comfort, and the way Mr. Dodge and his excellent, now bereaved, lady exercised their hospitality so as at once to gratify their guest and press forward the temperance cause, was most charming and instructive.

On the 21st of December Mr. Dodge presided over a public welcome meeting in the Young Men's Christian Association, at which the Rev. Dr. T. B. Dunn, 'Mother Stewart,' Judge Black, Mr. Powell, Mr. Stevens, Dr. Chickering, and the Rev. Mr. Corrant took part in the proceedings, along with their president. This was a galaxy of true temperance workers; but it was exceeded in some respects by the band of influential ladies and gentlemen gathered by Mr. Dodge a few days later at his residence, Madison Avenue. The Rev. Dr. Hopkins, of Williamstown, the Rev. Dr. M'Cosh, of Princeton, and others of the leaders of public opinion in New York and vicinity were brought together to consider the interests of the temperance reformation on both sides of the Atlantic. During the World's Temperance Convention I was much with Mr. Dodge in Philadelphia, and there I saw him amid the princes of philanthropy, such as Mr. Stuart, standing as their peer. Subsequently, in the heat of the summer of 1876, I was a sojourner at Tarrytown, in Mr. Dodge's mansion on the Hudson. The merchant-princes on this side of the Atlantic have reached the happy altitude of good-doing in all circles of which I was an eye-witness. His knowledge of England was great and appreciative, and a warmer sympathizer with the United Kingdom Alliance is not left among us."

"The president of one of the large banks, and a life-long friend of Mr. Dodge, said: 'William E. Dodge and I were young men together, boarding in the same house, in 1824. He was then with a grocery firm in Maiden Lane, near Broadway. He left the boarding-house when he married Miss Phelps, and soon after went into business with Mr. Phelps, a dealer in metals and tin-plates. Ten days ago he and I were at a trustee meeting together, and it occurred to me at the time that no man whom I know had in a long life changed so little in manner and character as he. Fifty-five years ago he was just what he always was through life, — sagacious, quick to decide, quick in execution, untiring at work, but carrying into all his business operations, large and small, the principle of his private life, which was conspicuously religious. I remember distinctly one morning, about the year 1828, meeting Mr. Dodge and being much interested in his account of a meeting of the Young Men's Bible Society held the night before at the City Hotel, where the

From the New York Evening Post.

Boreel building now is. He was full of enthusiasm in telling what had been done, and what the Society hoped to do. His enthusiasm for good works never flagged from that day to the time of his death.

"'Mr. Dodge was famous for the consistency of his religious life with his business career. He never held stock in a railroad which ran its cars on Sunday. He never drank spirituous liquors, no matter what the occasion. When he was travelling in Europe he sometimes found it impossible to get good water to drink; but in that case he drank bad water. His death will be an irreparable loss to the many charitable, religious, and temperance associations to which he contributed money, and advice quite as valuable. The amount of his gifts for these purposes was very large. I know that for years he gave away a hundred thousand dollars a year. Mr. Dodge was the representative of the best type of the old New York business man. He had enterprise, judgment, and perfect integrity, and gave a large share of his attention to helping others.'"

From the Hartford Courant.

"It is really remarkable that three distinguished citizens, all to a greater or less degree interested in the city of Hartford, should be removed from their life-labors within a few days. William E. Dodge, the father-in-law of Governor Jewell's daughter, died last Friday morning. Governor Jewell died Saturday morning. Ex-Governor Edwin D. Morgan, who went from Hartford to New York, died this (Wednesday) morning. Before one was buried another died, and the three men were warm friends, with intimate family relations and associations."

Rev. R. L. Stanton, D.D., in the New York Evangelist.

"What is consecration in an individual? This can best be shown by an example. In order to see it in connection with giving money, take the case of the late Hon. William E. Dodge. His was in an eminent degree a consecrated life. His gifts to benevolent objects ran into the millions. But these gifts were a very small part of that which showed his eminent consecration to Christ. There were other men in the same city who also gave their millions, who were not the consecrated men that Mr. Dodge was. His daily walk showed it, in his conversation, his kindly spirit, his generous sympathy, his genial smile, his warm handshake.

Although immersed in business, his life ran in a spiritual channel. Nothing so delighted him as being in a revival; he 'gloried in the Cross,' was faithful in warning sinners, a grand counsellor to young converts, the stay and support of ministers. Sit with him in a railway-car, and he would give the conversation a religious turn; and it was often the same when you met him in the counting-room. Nothing was more entertaining than to hear him rehearse the incidents of former times, during the revivals under Mr. Finney. He seemed to be in his true element when I met him on the platform at Oberlin, at the 'Finney Memorial' gathering, a few months after the death of that eminent man of God. Mr. Dodge was a man of religious courage, and his whole consecrated life was based on principle and illustrated in a conscientious righteousness. He showed this where many Christians fail. He stood up for God's Sabbath, even at pecuniary loss. At his social feasts, surrounded with guests of most distinguished men, he would not allow the wine-cup. His enjoyments were pure. He set a high and healthful example in all these things. Would that this could be said of all his Christian neighbors, who, like him, gave their millions to benevolence! But perhaps the most striking of all his religious habits, and where the mass of Christian people do absolutely nothing to advance the cause of Christ, was in his improving every favorable opportunity to lead sinners to Christ. His private devotions and secret spiritual communion with God prepared him for this, and for the success which followed. It was this *personal devotion to the souls of men* which was the prime element in his 'consecration,' and this is consecration anywhere; and where it is wanting, religion is little else than a name, though millions of money may be given in benevolence. 'Though I bestow all my goods to feed the poor . . . and have not love, it profiteth me nothing.'

"That which was the prime element in putting the stamp of consecration upon the life of Mr. Dodge, is within the reach of every disciple of Christ, whether poor or rich in worldly goods."

"It is in his private charities that Mr. Dodge's character has shown itself pre-eminently. Nine tenths of them never will be known; but a legion of people, from one end of the United States to the other, will to the day of their deaths shower down blessings on the memory of this great and

Mr. A. G. Steadman.

good man. Although belonging to a wealthy and honorable family, Mr. Dodge elected as a young man to enter a business firm in this city at the bottom of the ladder, as was the general practice with the sons of wealthy merchants at that time, — a practice, sad to say, which has almost died out with the present generation. Gradually he worked his way up to the most prominent business position in the city, and finally retired full of years and honor. But not to rest. The work of building up a fortune, of surrounding himself with home comforts, was merely to insure the better management of his 'Father's business.' From his earliest manhood to the day of his death, this was the chief end and occupation of his life. As the years advanced, his family wished to keep away from him the constant applicants for charity; but so fearful was he that some worthy case, some deserving person, should be neglected, that he insisted on seeing them all, — to the evident shortening of his life. Yet no one was quicker than he to detect and put to shame the professional mendicant."

Rev. THEODORE L. CUYLER, D.D., in the National Baptist.

"At the International Convention of the Young Men's Christian Associations in Exeter Hall, London, two years ago, the Earl of Shaftesbury and William E. Dodge sat side by side. Every one recognized them as the two lay-leaders of evangelical effort in the two great nations they represented. The one was born to a famous title in the British peerage; the other began life as an errand-boy in a New York dry-goods store. Both rose to the head of the Christian forces in their respective countries, and yet never outgrew their godly humility; both were noblemen of the Almighty. Shaftesbury still lives; Dodge has gone up higher.

"There are some valuable lessons for young men to be gathered from the career of our American philanthropist, who has just been borne to his grave amid great lamentations for his departure. Let me hurriedly note some of these many lessons.

"1. The first one is that the richest and most fruitful lives for Christ begin with early conversation. It took sixty-six years of incessant devotion to Jesus Christ, and the service of others, in order to build the life of William E. Dodge. He gave his heart to the Lord at the age of twelve; and then kept growing, not by fitful spasms, as in 'revival' times, but by steady enlargement of

spiritual bulk and vigor. He was like one of those cedars which loom up on Mount Lebanon, above the college which he helped to build in Beirût. He began his career in a very humble position; for those only who are willing to start *far down* are able to reach *far up*. Nearly all our foremost characters, both in the church and the commonwealth, have been cradled on the rocks.

"2. A second lesson taught by my beloved friend was the supreme value and power of a Christian *conscience*. He has told me that when he came to New York in boyhood he was beset with the usual temptations to wine-drinking, theatre, and the other snares with which so many youthful feet are entrapped. To all these he could say, like Nehemiah: 'So did not I.' One of the sweetest, most courteous and genial of men, he had the backbone of a Puritan.

"3. The noble lesson of consecration of wealth to the service of the God who loaned it to him, is one of the most obvious in Mr. Dodge's long career. He gave for the love of it. During one year his donations averaged a thousand dollars a day; and the sum-total of them during fifty years amounted to several millions. He put a brick into hundreds of structures for the weal of his fellow-men; to foreign missions, to the education of Southern freedmen, and to the cause of temperance he gave the most bountifully. When a commercial calamity swept from him over a million of dollars, he said to me: 'I feel this loss mainly because it leaves just so much the less for me to give to our Master.'

"4. But his consecration of the purse — noble as it was — did not equal the consecration which he made of *himself* to the service of Jesus and to personal efforts for the salvation of souls. Trained by Harlan Page, he had a rare skill in dealing with individuals, whether in an inquiry-meeting or in a private dwelling. He was not afraid to talk plainly and lovingly to his wealthiest friends about their souls; he often went down on his knees with them in fervent prayer; and sometimes, when he returned from attending the funerals of eminent citizens, he would say with a sort of godly jealousy: 'Oh, why was not there more said to the unconverted in that assembly about their own need of Christ?' Mr. Moody found in him a most efficient helper; for Mr. Dodge carried a key to houses and hearts that hardly any one else possessed. Nor did he confine his personal efforts to people of his own social rank.

Down in Jerry McAuley's mission, and at the Home for Inebriates, and in many another spot where the poor, wrecked victims of sin appealed to his big, Christ-loving heart, he strove and prayed to win a soul from death.

"5. The last lesson to be gathered from that career which has lately ended in glory, is this: He who would work successfully *for* Christ must live constantly *with* Christ. Our brother was eminently a man of prayer. He fed and watered his soul every morning with the manna of the word, and at the fountain of communion with Jesus. No pressure of business ever robbed that Daniel of his fixed hours of private devotion. That stately tree of philanthropy and godliness rose so high, and bloomed out into such beauties of holiness, because it was 'rooted by the rivers,' and drew its inner life from the inexhaustible sources."

Rev. F. N. Zabriskie, D.D., in the Sower.

"He showed that *religion and business are not incompatible.* 'Business' is a rough, hard trunk, growing out of an earthly soil; but it may be vital with Christian faith and principle, and it may bear heavenly fruitage, full of sweetness and light and love for men, and bring glory to God.

"He showed *how much business there is for men who have retired from business.* No one in this world, and especially in this age, need be 'out of business.' When Mr. Dodge became a 'silent partner' in secular and money-making establishments, it was only to become a more active partner in a score of philanthropic and evangelistic organizations. Vast as were the sums he gave, they were as nothing compared to the cheer and influence of his personal presence and the value of the counsel and co-operation which he so freely and widely rendered He was literally a tower of strength along the hard-fought and often wavering border-line of light and darkness, Christ and Belial.

"He showed how *the sternest principle may be united with the most genial and sunny temper.* Not only when he gave did he make the donors feel that the privilege was on his side, but in his firm and uniform refusal to comply with social customs or to be allied with business methods which were against his conscience, he was so bright, and devoid of pharisaism, that he had the kindly feeling as well as the confidence of all.

"What can the world offer in the way of pleasure, or art depict

of the beautiful, compared to *the blessedness and beauty of such a life!* One had only to look at Mr. Dodge to see what a happy man he was. And his happiness arose from the constancy with which he sought the peace and good of others. It was an imperial privilege to have such large capacity and resources for aiding, cheering, inspiring, and saving the weak, the weary, and the lost. But the great contest and perfect peace lay not in the measure of his means or of their results, they were in the benevolent spirit and motive, which kept his heart and brain and hands healthfully astir."

"Hundreds of homes are touched by the sorrow of this death; hundreds of men who owe their intellectual life and their positions of usefulness to him must feel that their great benefactor and friend has been taken from them. To how many of the missionaries of our Lord and Saviour have the tidings of his departure carried the grief of personal bereavement; how many mission-fields, gleaming amid the midnight of heathendom, are darkened by the shadow of this affliction! And this is the death of a man not eminent by virtue of the office he held, not connected with the world of letters in such a way as to keep his name before the millions who read, a death with which there was no tragic circumstance to shock the world, — it was the death of a plain citizen, in his own home, in the ripeness of his years.

Rev. A C. Shaw, D.D., Commemorative discourse, at Wellsboro, Pa.

"When the heart of William E. Dodge stopped beating, it was as if a noble fountain, that with countless diverging streams had made glad the whole Christian world, had suddenly ceased to flow.

"'Defer not charities till death; for certainly, if a man weigh it rightly, he that doth so is rather liberal of another man's than his own.' Mr. Dodge obeyed this rule; he did not defer his charities until he could neither use nor enjoy his money. The enormous sums given by him might have been devoted to purposes of pride and splendor, or to making himself still richer. But he took delight in doing good with his riches, and had the satisfaction of knowing where his money went.

"He has done more than to give. Besides fortunes of money, he has lavished upon these causes the riches of his sympathy and

personal affection; he has, we may believe, called down upon them the priceless blessings of his daily intercessions. His heart was in these celestial endeavors; they were as much a part of his life as of any who received his benefactions. No missionary could bring to him a more honest and genuine interest in the great cause than that which throbbed in his own bosom. No college president more sincerely desired the best good of his students than did he. And we may be sure that of the young men whom he either supported or largely assisted in their course of education, — and were they here in a body, I doubt whether the church could begin to hold them, — we may be sure that there were few of these men who did not prize his paternal regard more highly than the generous sums that with such delicate care for their own self-respect he bestowed upon them. They were to blame if they were not ennobled by contact with his great heart.

"There is no man to whom the phrase 'good luck' is more improperly applied than to William E. Dodge. His story from beginning to end is one of cause and effect; and the cause is always equal to the effect. He was a model business man. The man doing business on the most extensive scale, handling millions every year, could study him with profit; and the man whose business is limited to a few thousands — even the boy beginner to whom a thousand is an incredible sum — could not do better than to study his example. He had all the qualifications which insure contentment and progress amid restricted means and limited opportunities; knew how to live within a small income. It was with the savings from such an income that he laid the corner-stone of his vast prosperity. He knew how to accommodate himself to the disagreeable necessities of his lot; and if he could not do what he would, he cheerfully and heartily did what he could. It was the faithful errand-boy who became the great merchant. Not less could he adapt himself to the largest undertakings and easily bear up the heaviest responsibilities. He had all the qualities which win the regard and retain the confidence of men. In him the theoretical and practical elements were successfully blended; he could comprehend a vast enterprise, and at the same time perfect each one of its details, and then bring to the work the ceaseless vigor, the persistent force, the unresting push that achieved results. Withal he had an originating mind; he did not wait upon oppor-

tunity; he 'made his own opportunity.' He could see opportunities where others did not see them, and he was bold to undertake where others saw, but dared not venture. In nothing, it seems to me, was he more admirable as a man of business than in the harmonious adjustment and co-operation of his good qualities. His enterprise did not outrun his judgment, nor his judgment put shackles upon his enterprise. He had not too much zeal for his knowledge, nor knowledge at the expense of zeal. He was not a man who would do excellently in little New York, numbering one hundred and twenty thousand, but was out of place in the great metropolis; nor was he one who could prosper in the great city, and not succeed in a small town. He was admirable in both.

"He was a Christian business-man. By this I mean that he introduced the spirit of the Christian religion into his business life. He did business on the kind, the fair, the honorable, and the brotherly principles of that religion. There was nothing mean or cruel in his prosperity. It was not, unless I am mistaken, built upon the ruins of the prosperity of others. It was not the triumph of the strong over the weak, of the fortunate over the unfortunate. He honored the old maxim, — Live, and let live; he prospered through causing others to prosper; his good fortune was the certificate of the good fortune of those who had wrought for him. And as that prosperity rolled in upon him it served only to broaden and deepen his fraternal sympathy with all who were struggling with an adverse lot. Upon all his wealth he could look as that which belonged to him through the blessing of his Father in heaven. That wealth had in it no reproaches, no sorrowful accusations, but benedictions and only benedictions. This is high praise; it is saying much in these days to affirm all this about a very rich man. It may be, and must be said of him; and a still higher praise yet remains.

"Mr. Dodge was a Christian. I do not mean by this that he was a member of a church, or that he called himself a Christian; I do not refer to the conspicuous positions he held in religious and philanthropic associations, nor to the pride and joy felt in him by the best and foremost men. I mean that his Christian character was his truest, most individual, and personal character; that amid all the lights and shadows of life in the great metropolis, — amid

all the turmoil and confusion of these years during which one noble reputation after another has become tarnished, — he has kept the light of his Christian profession shining with undimmed and unmistakable lustre before the eyes of men. I mean that the word 'Christian' describes him more accurately than the word 'business-man;' that his religious nature was the inspiring, the authoritative, the controlling nature; that the great things in his desire and purpose were not his millions of gold, not his honors among men, but his obligations and privileges, his joys and hopes as a child of God. Judge for yourselves. 'By their fruits ye shall know them.' Mr. Dodge transacted business in such a way as always to have time for the demands of personal piety. He began the day by communion with God in his word and through prayer; and enough is known of his domestic life to make us very sure that if one thing more than another was the glory of his home, it was the altar of family worship in it.

"William E. Dodge! Those of us who are in middle life can hardly remember the time when that name was not a tower of strength to all good citizens and to all good men. What multitudes of persons, for how many years, when any great work of philanthropy or faith was to be inaugurated, have found that name upon their lips! And yet he was so gentle, so familiar, so unpretending, and so near; was so free from the egotist's vice of 'thrusting his pampered self' before us; he made himself so perfectly one of us, — that we scarcely recognized how much of a man and how devoted a Christian he was.

"As we turn from this subject there are two things which it would be treason to the record he has left us to forget. They are: First, that the highest success in business is quite compatible with the highest development of the Christian life; that a man may be immersed in affairs, and still maintain the warmest, freshest, and most vigorous growth of his interest in the things that pertain to the kingdom of God. A great writer has shown us how a scholar, when wearied with one intellectual pursuit, may find rest and recreation in another study. I believe that this merchant prince, when jaded and worn with the cares of money-making, found rest and refreshment in the activities of religion. There was a harmonious and helpful relation between his office and his closet, between the excitements of the place where men were buy-

ing and selling, and the excitements of the place where men were worshipping God, or were maturing the schemes of benevolence. In these things he found a change of air; a different class of ideas rushed in to renew his mind, to cheer and strengthen his heart. His religious life made him a sounder and better man of business, — certainly a pleasanter man to do business with; his business life made him a more genuine and practical man of God. By one he was protected from the corruption of trade and the hardening, degrading effects of mere trade; by the other he was protected from wasting his spirit in mere dreams and sentiments and saintly emotions. In the activities of the world he had need of faith, and in the revelations of faith, as from time to time he came down from the mountain of vision, he had need of the activities of the world as vessels to receive the wonders he had seen and to hold the spirit with which he had been inspired. It was because in him were combined the lives of the good man of business and of the devout and earnest man of faith that he rose to such eminence in both, and lived so long and so well, and as his years multiplied was forever growing young, until he reached the land of immortal youth."

Rev. F. F. Ellinwood, D.D., in the Foreign Missionary.

"Considering the multiplicity and the variety of the benevolent enterprises in which the late Earl of Shaftesbury engaged with untiring zeal for so many years, — and the London papers say that he often attended four or five meetings a day, — one is reminded of a prominent figure which not long since disappeared from among us in this city of New York. We refer to the late Mr. William E. Dodge, whose schedule of engagements, as he placed it each morning in the hands of his confidential clerk, would have presented a remarkable, and to most business men a very unaccountable, variety. Meetings of a Bible society, or a missionary board, or a temperance union, were mixed up with engagements in the Chamber of Commerce, or meetings of railroad managers or bank directors. To a mind of less capacity for despatch, it would have seemed confusing; and yet, as he once informed us, he found relief in the variety which these engagements, systematically met, afforded him. It was no unusual thing for him to write his signature to a pile of bank-cheques while patiently hearing the story of some minister who had come to ask assistance in building

a church, or an agent who was trying to endow a college, or some poor representative of the colored race who had come to plead for his impoverished flock. Blessed are the names and influence of such men, who, with the heaviest engagements, have never allowed the fountains of sympathy to dry up, nor abated one jot or tittle of that deep and abiding interest which is due to the great concerns of humanity and the claims of Christ's kingdom. We are glad that a monument has been reared to the memory of Mr. Dodge. It will be a possible incitement to the young merchants of this city and the country to follow his high example. A noble column will doubtless be reared to the memory of Lord Shaftesbury; but, really, Britain and America and the world are full of monuments to the memory of these men. When shall the multitudes of our men of wealth and influence and power, instead of trying to emulate some selfish financier in the number of his millions, or of the railroads which he controls, thereby only reaping the hatred of the masses, find grace to use their opportunities for the glory of God and the good of mankind, and thus make glad the waste places at home and abroad with the messages of salvation?"

From the Christian Intelligencer.

"Christian men are thankful that a statue of William E. Dodge has been set up in a public place where many will see it in this city. Mr. Dodge was a Christian, a hearty and unquestioning believer in the evangelical doctrine. He was what he was because of the grace of God, received through his evangelical belief. He was not perfect, was a man of like passions with ourselves, was fallible, and had his infirmities. If he had been free from imperfections, his life would be of little value to us. But he was a good man, eminent in virtue; a sagacious man, a benefactor in a large sense, a man of world-wide sympathies. Every endeavor in this city to relieve the poor, the suffering, the discouraged, received gifts and energetic efforts and sympathy from him. And such endeavors the world over he was not only ready, but eager to help. He managed a great business, until it was first of its class in this country. It was lucrative, and he expended a large proportion of his share of the profits in improving the condition of other men, and did this gladly. The bronze memorial of the man and his life will speak words of cheer to young men who come to this city without

money, but determined to be diligent in business, fervent in spirit, serving the Lord, resolved to succeed in that way, and in no other. It will speak strengthening words to mature men burdened with work and care and responsibility, tried at all points, and will inspire them with new courage and resolution to be true to God, true to his word, true to humanity, true to themselves. It will speak to old men of Divine promises fulfilled, of last days that were best days, of the foretaste and earnest here of the heavenly inheritance. Thank God that there is a statue in this city of a Christian merchant!"

CHAPTER XXIII.

LETTERS OF SYMPATHY.

AS soon as the death of Mr. Dodge became known, letters of sympathy, addressed chiefly to his wife, but many also to his children, began to be received from friends both near and far.

These expressions of affectionate appreciation of the dead, and of tender regard for the members of his bereaved family, will ever be most gratefully cherished; but they are too numerous, and in most cases contain too much of a personal nature, to permit of publication even in a memorial prepared for limited circulation. It would be impossible, however, to present a just and complete view of Mr. Dodge's character without, to some extent at least, transcribing the loving estimate of those who knew him longest and best. And yet only portions of the letters selected can be given; but the light upon the picture will come from varied sources, each revealing some distinct feature or helping to make the whole more luminous.

Mr. A. A. Low.

"Among all those who have known him, I should indeed be sorry to think that, outside the family circle, there are any who hold his memory in higher honor than I do. Would that there were others like him! But I cannot call to mind one who, at home and abroad, in all the various relations of life, may claim to be his peer. What a delight it was to know him, and rejoice in his gladdening smile, and to feel the cordial grasp of his hand!"

"The resolutions [of the Board of Directors of the Delaware, Lackawanna, & Western Railroad] express tenderly, and yet fall short of what we feel. We shall miss him at our meetings, — the wise counsellor, the prompt and energetic director. His manly Christian character has left its impress upon our whole organization, and will, I trust, not be forgotten."

Mr. Samuel Sloan.

"I have no words to express the sadness I feel at the death of Mr. Dodge. A most noble Christian life has closed, — a life that has had a most beneficial influence upon the world."

Mr. William A. Booth.

"For many years I was in constant communication with Mr. Dodge, and was forcibly struck with his reliability. The greater the emergency, the greater the certainty that he would be on hand to assist. That was the salient point of his character which presented itself the oftenest to me."

Mr. John Taylor Johnston.

"I have lost my oldest friend. For more than fifty years we have been associated in intimate relations in social and public affairs, and without a break in the friendship which has existed during that whole period."

Mr. F. S. Winston.

"I have had such frequent occasion to see Mr. Dodge recently, and under circumstances which so well illustrate the nobility of his character, that I am peculiarly impressed by his death. May I be permitted to say how warmly I, in common with all others, venerated one whose ideal was so high, and whose whole life so truly reflected his ideal."

Mr. John E. Parsons.

"It is very hard to think of so sudden an end to a life so active and beneficent, associated always with an untiring and unselfish energy, which seemed in some way to possess the secret of perpetual youth. During the many years that I have known him, extending back to my boyhood, he has always seemed to me the same in his constant activity and vigor, and in his readiness for every good word and work; and now that he has been called so suddenly from his finished work here, there is nothing of intervening debility or decay to mar the

Mr. William Allen Butler.

image which will remain in my recollection, or to weaken the force and beauty of his example."

Mr. Charles E. Whitehead.

"I feel thankful that I have known him, for his acquaintance made me better. Earth had nothing more to give him. All human intelligence, with the experience of centuries, could not plan a more full, complete, and happy life on earth; and we know he has gone to a fuller, more complete and happy one beyond. Therefore I trust the tenderness of the past will not fade from you, — that every tone and look, every word of praise and prayer, may remain fresh to your ear and memory, and yet the next world seem nearer and brighter and surer for his having gone on before."

Rev. Richard S. Storrs, D.D., Church of the Pilgrims, Brooklyn.

"Engagements made early last week compelled me to remain at home when I would most gladly have joined the great, loving, sorrowing, yet rejoicing, concourse at the Church of the Covenant, — sorrowing that they shall see his face no more on earth; rejoicing that, stepping suddenly over the crystal threshold, he has found himself in the midst of the saints, in the presence of the King!"

Rev. Henry J. VanDyke, Jr., D.D., pastor of the Brick Church, New York.

"It seems but yesterday that I saw him, so kind, so strong, so wise and gentle, so full of the grace of the Master! Can it be that the warm heart is still, the cheerful voice silent so soon? But after all there must be a great comfort in the thought that he was spared long sickness and suffering. All prepared as he was, it was just closing the eyes, and opening them in heaven. He has seen the Lord whom he served so faithfully. He is receiving his great reward."

Rev. William Ormiston, D.D., Pastor Collegiate Church.

"The sad, unlooked-for tidings came as a sore personal affliction. So recently active as ever in his Master's work, it scarce seems possible that he can have been called home. He will be missed long and much in every enterprise, and especially in every work of faith and labor of love. Who could have been taken for whom so many will mourn all over our land, and in every branch of the Church

of Christ! But though dead, he still speaketh; he rests, but his works follow him."

"Men, regardless of age, sect, or condition, have just been weeping scalding tears over the white face of a man, an apostle of philanthropy, who loved everywhere, and stretched his regal sympathies around the globe; and while his precious dust lies mouldering, his name is an axis around which all conditions of men easily turn, and his dear memory a solvent in which antagonisms readily melt into fellowship."

Rev. C. H. Parkhurst, D.D.

"What a happy ending, — swift, painless, and unshadowed by any clouding of the reason or long decay of the powers. 'He was passing from one room to another' I read in the account of his death. Even so, — out of the lower into the *upper* room. I congratulate you in the inheritance of such a memory of his long and blameless and useful life. New York is richer because such men as he have lived in it, and the world is poorer when they go out of it."

Rt. Rev. Henry C. Potter, D.D., Assistant-Bishop of New York.

"I, who remember his *marriage*, cannot deprive myself of the privilege of assuring you of my affectionate sympathy. Many impressions of his early life present themselves to my mind and inspire me with tender emotions."

Rt. Rev. A. Cleveland Coxe, D.D., Bishop of Western New York.

"I cannot refrain from adding my word of sympathy to those of hundreds of others. The world has suffered a great loss in losing so great and good a man. Thrice blessed were his life and death."

President Noah Porter, Yale College.

"I cannot yet realize that I am no more to see in the flesh the genial countenance of that noblest of our citizens. Through all his life, in every position and relation he sustained, there was the flow and the glow of the Saviour's image and spirit. While he bore and honored a denominational name, he was in heart and mind a fellow-citizen with all the saints and of the whole household of God. Such a life and such an example are of untold value to the Church of Christ on earth, and no better service can be rendered to the young men of this land than to put in their possession the record of such

Rev. Heman Dyer, D.D., St. Mark's Place, New York.

a career of influence and usefulness. The good which this one man did will continue on through all the ages to come."

Prof. GEORGE P. FISHER, D.D., Yale Theological Seminary.

"His was, in truth, a noble and enviable career. To have the means of doing so much good in one's passage through this world, is the privilege of but few. To have the heart to make use of those means with a liberal hand, is the lot of an insignificant portion of those whom Providence has thus endowed. Mr. Dodge always seemed to me to combine manliness with a genuine warmth of religious feeling. He did everything in a certain large way. His example will be even more fruitful than his labors and benefactions. Such a close of such a life can only be contemplated with gratitude."

Prof. E. D. MORRIS, D.D., Lane Theological Seminary.

"There are thousands whom he never knew who are sorrowing over his departure from life, — *our* life. He had lived so long and so well, in the eye of the common Church, that his name and person had come to be a part of our common heritage. His withdrawal leaves a great vacancy, — a vacancy which in some sense is never to be filled. What shall we all do without his example, his counsels, his inspirations?"

Prof. ALFRED C. POST, M.D.

"I sympathize with you deeply in your sorrow and in your joy, — in your sorrow in parting for a season from one with whom you have held such sweet fellowship for so many years; in your joy that he has lived such a noble Christian life, that he has gained the victory over death, and that he has obtained the crown of eternal life in the presence of the Saviour whom he loved and whom he delighted to serve and to honor."

Prof. HENRY M. BAIRD, New York University.

"I can scarcely realize that one whom I so greatly loved and revered has been taken from us. I remember as distinctly as if it were only yesterday the time — now not far from forty years — when I had the privilege of being a scholar in the school of which he was superintendent. His bright and uniformly cheerful glance, and the sincere interest he seemed to take in every boy and girl, even the youngest, invested the very room with a sort of moral sunshine

that impressed itself indelibly upon the memory; in fact it is difficult for me to think of him in any other form than that he then wore, — a man in his youthful prime, buoyant with hope and health, active and vigorous beyond most men. Much of the same look he appeared to me to wear still when in later years I met him; he never seemed to grow old."

Rev. F. F. Ellinwood, D.D., secretary of Presbyterian Board of Foreign Missions.

"Few such lives have appeared. There are men enough who have attained success in business, men who have been great in intellect and in some one development of power; but I may say, without fulsome extravagance, that I have never known one who combined in so great a degree intellectual and moral worth, and both crowned with love to God and man. So firm an adherence to sterling principle; so much of well-directed energy; such marvellous capacity for work in a thousand directions; so broad a philanthropy and so deep an earnestness in the spread of the Gospel in all lands; such a catholic spirit towards Christians of every name; and such untiring patience in listening to the constant calls of charity: where and in whom have we seen all this equalled?

"Men of known wealth and liberality have generally felt obliged to shield themselves from appeals, and not infrequently have become chilled, or even hardened, under the constant pressure; but I have been surprised at the patience, and even enthusiasm, with which Mr. Dodge took up each new charity. He never seemed to lose the freshness of his interest. I first knew Mr. Dodge while I was a pastor in Rochester, and in connection with his liberal support of ten young men in Auburn Seminary. I saw still more of his widespread benevolence during the year I was associated with him when the 'Memorial Fund' was secured. I have seen him again at the meetings of the American Board, as well as in the councils of our own Board; and now I find myself looking over the Church and unconsciously asking, 'On whom shall his mantle fall?' How well the symmetry of his public life was rounded and completed by his social and domestic life, I need not say. But it is perhaps rarest of all that a great man has for a long lifetime presented to the world so beautiful an example as a husband and father. It is by no means the least of his good deeds that he has taught this wayward generation so grand a lesson in domestic life.

His influence has belted the globe; but it was brightest of all at the hearthstone."

Rev. J. Leighton Wilson, D.D., secretary of the Board of Foreign Missions of the Southern Presbyterian Church.

"I have known him for nearly fifty years, and I have never known one of my fellow-men for whom I have had greater regard and affection. The savor of his good name and his innumerable deeds of kindness must be precious to you as long as you live."

Rev. W. C. Cattell, D.D., president of Lafayette College.

"The character of Mr. Dodge might well be held up before the young men of our land as a model. God gives but few such men in one generation. He had great wealth and a high social position, but he was always the same humble, sincere, and helpful Christian, winning the love as well as the respect of all who knew him."

Rev. I. N. Rendall, D.D, president of Lincoln University.

"Mr. Dodge deeply impressed us as a man possessing the qualities of excellence which the grace of God produces. He drew near to God to learn his will. He did not follow with majorities. If they were against the right, he could be against them. In exigencies when the claims of humanity required boldness in her advocates he did not hesitate to incur the risks of faithfulness. Another trait was that he made a difference between pleasing men and benefiting them. He set the kingdom of heaven first. He made it his aim to draw men towards it and into it. With him success did not indicate prosperity where the blessings of religion were omitted. He tried to help men in their highest interests, and led them to Christ not merely by exhortations, but made them feel the attractions of his own example.

"Mr. Dodge also impressed us by his ways as well as his views. He did not wish to be a solitary worker in any cause which he counted good. With a modesty not common among men, he never claimed for himself the credit of the good he promoted. If others wrought, he commended and encouraged them. No timid worker for the right was chilled by his criticism. No co-workers for the Master were made cautious lest their success, eclipsing his credit, should awaken jealousy. All movements of benevolence

were in his view impulses from God, and the path of duty was a highway which could not be overcrowded. In it he never placed any obstruction to hinder the willing. He rejoiced to see the work of God advanced by any instrumentality.

"And moreover he was constant in his devotion. 'He walked in the ways of the Lord, and declined neither to the right hand nor to the left all the days of his life.'"

Rev. GEORGE WASHBURN, D. D., president of Robert College, Constantinople.

"One little incident connected with my last visit to America well illustrated his character, and it will never be forgotten. I never asked him for any money for Robert College either directly or indirectly, and never expected anything from him but hearty sympathy and good-will, which I was sure that I had. I knew how he was connected with the College at Beirût, and felt that we had not the slightest claim upon him. But just as he was starting for Europe he asked me to call at his office at a certain hour the day before he sailed. I went, and he gave me twenty-five hundred dollars for the College, with such words of sympathy and cheer as gave me new faith in my work and new faith in the perfectibility of human nature. I think that Mr. Dodge's princely charities were not, however, the thing which endeared him most to those who knew him. May I be permitted to say that Mrs. Washburn and myself have spoken much oftener of his thoughtful and tender, almost chivalric devotion to his wife? And this same spirit appeared in all his relations of life. His sympathy was often worth more than his money to those whom he helped, and I suspect that the influence for good which he exerted unconsciously was greater than that of which he knew. The fact that he has been called to his rest shows that his work was done; but his works will follow him, and his influence for good will not cease while the world endures."

Hon. RUTHERFORD B. HAYES, Ex-President.

"Mr. Dodge was a rare man, and used his extraordinary talents and opportunities with a devotion to that which is good which will keep his name and life and deeds in our grateful remembrance as long as any of us shall live."

Hon. Schuyler Colfax, Ex-Vice-President.

"I knew him so well, and loved him so much for his large-hearted labors in every good word and work, besides having realized so often his earnest, outspoken friendship, of which I have been so proud, that I can safely say, of all the thousands who will mourn his loss, none can feel it more keenly than myself."

Hon. W. Strong, Justice of U. S. Supreme Court.

"I cannot be mistaken in my belief that no man has lived in this country whose influence and efforts for good have been greater. No one survives him who has made, or can make, so deep an impression upon the life of the Christian community everywhere throughout the land. Inestimable is the value of his Christian and business life. What a rich, a speaking example, now finished, but ever present, we all have before us!"

Maj.-Gen. O. O. Howard, Department of the Platte, Omaha, Neb.

"How useful, how noble, how persistent in doing the Master's will has been his life! May we, in the short years remaining to us, emulate his daily example, and be, like him, 'epistles known and read of all men.'"

Hon. John W. Foster, U. S. Minister to Spain.

"I desire only to add my testimony to that of thousands upon thousands throughout the world to the value of his noble life. What a debt we owe him for the influence upon us of his blameless life, so full of good words and works! Though he has finished his course at a ripe old age, he still lives in the example he has given us of the consistent, liberal, and active Christian. It is a noble inheritance for his children and friends, in which I claim a share."

Hon. H. L. Dawes, U. S. Senate.

"Others will speak to you of his public career, so conspicuous and honorable; but I see him at this moment as the noble philanthropist and the true Christian gentleman. As such the world only has bounded his beneficent labors and his benign example. I have known him on two or three occasions when it seemed to me that God permitted this wicked world to try him in order that the absolute purity of the metal might be made manifest to all. How nobly he bore himself in those trials, and how triumphant his vindication! His friendship was to me one of the choicest of all my life, and I mourn him as a dear brother."

"A great light has gone out, but not in darkness. I believe if any man on this continent lived ready for the final summons, it was Mr. Dodge. He had a simple, strong, unsullied faith. He belonged wholly to his Master, and walked with him, clung to him, without interruption, through sunshine and storm. This whole nation will indeed miss his quick response to the calls of duty, and his bright example and princely gifts in aid of every good work. There are not many crowns in heaven more full of stars than his; and as his inner hidden life becomes known, the world will be more and more astonished at the breadth and greatness of his character. Months and years may pass away, and the grass grow green over his grave; but the life he has lived will be enshrined in the hearts of his countrymen as a perpetual reminder of how much a generous nature, filled with the love of Christ, can accomplish for the good of mankind."

Hon. W. W. Hoppin, Ex-Governor of Rhode Island.

"I met Mr. Dodge a week ago last Monday evening in a great crowd; but he found a way to speak with me very kindly, and impressed me with those characteristics which have made his life and work so unique. It seems to me that his career will become historical. No one can ever measure the influence of his spirit and example in steadily contributing of his words and wealth for the well-being of mankind."

Hon. S. B. Chittenden, Brooklyn.

"I knew him for a period of forty-five years; and during the first thirty of that time I knew him well. He appeared always to be thinking of the welfare of others; and of this I wish to relate an instance which occurred to myself only last week. At the great meeting at Cooper Institute on Thursday evening Mr. Dodge, who as first vice-president was called upon to discharge the duties of our venerable president, sat upon his right, while I was honored with a seat upon his left. At the commencement of the meeting the room was warm, and I took off my overcoat. Later a current of cold air made our position uncomfortable. Mr. Dodge pointed to my coat, and urged me to put it on. I did so, and took my seat; when he at once passed his arm in the rear of Mr. Cooper, and so adjusted the fur collar of my coat as to protect me from the draught. It was a very simple

Hon. J. Watson Webb, N. York.

act, but it illustrated his character through life. He has gone to his rest, after a life full of usefulness, beloved, honored, and respected as rarely falls to the lot of man."

Mr. George H. Stuart, Philadelphia.

"I have no language to express the feelings of myself and family on reading that Mr. Dodge had so suddenly died. To him I have no doubt 'sudden death was sudden glory.' It is seldom that a death out of my own immediate family has affected me so much as that of my old, intimate, and highly valued friend. The memory of such a man will be held in everlasting remembrance."

Mr. John Wanamaker, Philadelphia.

"There is no cause for sorrow, except for the loss to the world, which he made sweeter and better by his life. I loved him, though I do not know that he knew aught of it. His life was an inspiration to me, and though he is gone away, his influence will still move me. No one since Garfield's death has been so mourned."

Mr. J. V. Farwell, Chicago.

"The thought that must be uppermost in the minds of all who knew Mr. Dodge well would be, 'Great gain to him, greater than our loss by as much as the society and employments of heaven are more satisfying to the sons of God than the very best of earth.' The Press of the Christian world will herald the sad funeral knell, witnessing the fact that his shadow, even in death, reaches as far as his money, prayers, and sympathies did in the active privileges and duties of a well-rounded business and Christian life, full of energy to the very last day of it."

Mr. John F. Ratheone, Albany.

"He was the friend of all who knew him; but he was more than that to me, — he was my ideal merchant and Christian gentleman. And if I have attained any reputation as an honorable merchant, and if my life has in any degree been marked by a desire to live an unselfish life and to make the world better for my living in it, I owe it under God to the advice and example of that noble man. My acquaintance with him began in 1841, when I commenced my business life. In 1845, when I established my own firm with little capital save energy, principle, and an ambition to succeed, he was more than kind to me. He encouraged and inspired me by his sympathy and advice, offered me more credit than I needed, and in all

the subsequent years of my active business life he never changed, being always the same cheerful, loving friend.

"I do not remember any extended interview with him when the subject of the higher life was not introduced, and always so delicately (for he hated cant); so that in leaving him I felt that I not only had accomplished my business, but had been made the richer in soul and purpose."

Mr. William Blair, Chicago.

"We had known him so long and so well that we had come to regard him as the ideal of a high-minded business-man and Christian gentleman. When we had the pleasure of seeing him here the past summer, he was looking so well we had reason to hope that his noble and useful life would be spared for many years to be a blessing to his family and the world. The announcement of his death will bring sadness to the hearts of thousands who knew of his generous deeds, but did not know him personally.

"In the calamity that befell our city in 1871 Mr. Dodge, then in Europe, was one of the first to respond to the needs of the sufferers; but this was only the natural impulse of one who was ever on the alert seeking to aid the needy, in imitation of his Divine Master. It seldom happens that such an ardent, enthusiastic desire to benefit others is combined with the ability to do so noble a work in one lifetime. We feel that we are better citizens and better men for having been permitted to know and love him."

Hon. E. W. Blatchford, Chicago.

"You know the loving regard in which he was held by us, and our deep sense of his loss. As a bark richly freighted has he reached the heavenly port."

Mr. T. P. Handy, Cleveland.

"This great loss is not his; but it is the desolate home circle and the Church that must especially feel the bereavement and ask who shall rise to fill the vacant place.

"A personal acquaintance of thirty years with Mr. Dodge had endeared him to me as a brother. I can never forget those warm and cordial greetings always given me, whether at our missionary meetings or in a more private manner."

Mr. H. T. Miller, Cincinnati.

"The grandest legacy he has left you is his noble, unselfish Christian life, — a life in which so much was accomplished for God and his fellow-men."

"One characteristic of Mr. Dodge in all his conversations was his continual dependence upon God, and his expressed reservation in all his plans for the future, 'If God spares my life.'"

Mr. George S. Frost, Detroit.

"I cannot think of it as a death, but only a stepping upward into heaven. I have admired and loved him during all the forty years I have known him. He has been to me a sort of standard, a model business-man; and I have often referred to him, and pointed my people to his example. I thank God that he gave him to the Church, and to New York city, and to the nation. Oh that many might catch the spirit of his life! Such lives ought to be chronicled and remembered."

Rev. Wilson Phraner, D.D., Sing-Sing.

"With a father's loving interest he counselled me upon my entering the ministry; and never shall I forget his generous offer when he said to me: 'If you are willing to give up your business and devote your whole time to study, I will sustain you.' This I did not see was necessary; but the generous spirit I appreciated, and all through my studies and my subsequent ministerial career he was my fast friend, whose advice I felt free to seek, and never sought in vain."

Rev. James B. Dunn, D.D., Boston.

"Wherever he went, the grass grew greener, the flowers bloomed fresher, and the faces of men, women, and children looked happier. He was a special blessing to all the churches by his counsels and co-operation with the ministers. He went into our prayer-meetings and Sabbath congregations like a beam of daylight. He was kindling-wood to all our devotions. If any one was ever happier than he in going from house to house, into stores and offices, talking and praying with all sorts of men, in all conditions of mind, on the subject of religion, it has not been my privilege, in a ministry of nearly forty years, to become acquainted with that man. It would seem as if his zeal and fidelity could not but have given offence sometimes; but I never knew such a case. There was sunlight in his face, and love in his heart, and often tears in his eyes, that must have disarmed all opposition.

Rev. J. F. Calkins, Wellsboro, Pa.

"The variety of his religious interests was greater and more

evenly balanced than that of any man I ever saw. Generally such active philanthropists have a specialty or hobby somewhere. His was anything, anywhere, any man, or church, or society, or enterprise, by which God's name could be glorified, and the human race saved from sin and its punishment. He wanted to see men, communities, and the world grow better and happier. His large experience and practical ways of doing things seemed to lift the chariot-wheels over many rugged places."

"It is seldom that any one is so widely mourned or so generally loved, and perhaps still more seldom that one leaves the record of so blameless a life. His name will long be on many lips as an inspiration and appeal to young men."

Rev. HENRY A. STIMSON, Worcester, Mass.

"My heart tells me to offer a word of sincere sympathy in the great sorrow which has come upon your household, and upon a larger household, which numbers many thousands all over this land. And yet let us not speak the word 'death' in connection with that good man, whose brave testimony and example will be living and potent for generations to come. Such as he the world will not soon forget; and even should it forget them, it will still feel the healing ministry of their lives."

Rev. J. LEONARD CORNING, Morristown, N. J.

"I shall never forget the tears that he shed as he sat by my dear mother's side on the day of my own father's funeral, and how affectionately he spoke of the friend he had loved. The same tenderness of Christian sympathy was shown again when he not only came to my mother's funeral, but sought us out when the services were over, that he might extend the friendly hand and speak the loving word. With great sincerity, I introduced his name at the close of my discourse last Sabbath afternoon as an example of my theme, 'Wisdom in winning souls to Christ.' Surely his crown must be a bright one, for 'they that turn many to righteousness shall shine as the stars for ever and ever.'"

Rev. GEORGE H. GRIFFIN, Milford, Conn.

"Will you allow the old missionary from Kentucky to mingle his tears of sympathy and sorrow with you and your loved ones

in your desolated home? I have not forgotten, I never can forget those delightful anniversary meetings in the Church of the Covenant. I can now see the central figures that I always looked for, just as vividly as when I was speaking, — the pastor, Dr. Prentiss, Brother Dodge the superintendent, the venerable Dr. Skinner, Mrs. Dodge, and Mrs. Prentiss, all 'stepping heavenward:' three of whom have already passed through the pearly gates. I can still see the large, loving heart mount into his face, and hear his ringing and eloquent voice, with its cheering words, which always put fire into my bones. A fine likeness of him occupies a prominent place in my room. It has often cheered me when sad and discouraged. I look at it now with sadness and sorrow; but it seems to speak still and say, 'Time is short! Work for Jesus; then come up higher, and rest in heaven.' I have never met him without feeling better, happier, and nearer our heavenly home, — indeed his whole life was a benediction. I wrote him on the 2d of January about our work in Kentucky, its trials and triumphs. He replied with his accustomed promptness and princely liberality. I had already selected his missionary, and arranged for a monthly correspondence; but he is called up higher, and has received a starry crown."

Rev. JOHN McCULLAGH, Henderson, Ky

"I owe to Mr. Dodge all I am to-day under God. If I have a rich and ripe experience in Christian living, I owe it to him as the stimulating power, quickened by the Holy Spirit. If God has shown me his guiding hand, and allowed me to see eminent trophies of his abounding free grace, and the advancement of his kingdom through the children as a co-worker with him, I owe it to the earnest, enthusiastic words of Mr. Dodge at Jersey Shore, Pa, when I as a business-man saw in him as a business-man love for souls and what a business-man might do to aid the Christian ministry, — when I saw men by the score professing the name of Christ under his faithful exhortations. It was at this time I made my first public profession of faith in Christ. A few years after this event I came to the West, and saw all about me people not in sympathy with our institutions turning away from the Holy Sabbath, profaning God's name, falling into habits of gross intemperance; and I began to ask him whose I was, for the spirit of William E. Dodge. I believe that in some

Rev. MARTIN B. LEWIS, Red Wing, Minn.

small degree this was granted, and for twenty-five years he was my guiding-star and counsellor in aggressive work for the dear Master we both loved.

"In one of his letters to me, written after he had been attending the General Assembly, convened that year at Harrisburg, Pa., he adds, 'May God bless you in all your efforts! Let me say confidentially, for your encouragement and mine, and for the glory of God, that the pastor of the Church where our sessions were held introduced me to a gentleman who kept a large drug-store there, and who said he wished to tell me that it was at the meetings in Jersey Shore, and words that I spoke, which, as he hoped, led him to choose Christ as his portion. I found he was an active member of the church and Sunday-school. Let us sow beside all waters, praying for a Divine blessing.'"

"My husband and myself wish to say to you that no one has been taken from our work that we feel their loss so deeply as we do our dear brother Mr. Dodge. You can never know what it is to have been encouraged to go on in purity and goodness, because you have always been pure; but we were not. And when he said to us, by his kindness and confidence in us, 'God bless you,' 'Go on,' and took us by the hand, all we can say is, 'We do mourn our loss,' and our prayers have been that 'the Everlasting Arms may be around, about, and underneath you.'"

JERRY and MARIA McAULEY, Cremorne Mission.

"I was greatly distressed yesterday morning, before entering my pulpit, by hearing the sad tidings. I spoke of it before prayer, and we all sought for you the help of the 'God of all consolation.' Many wept in sympathy with you and at the loss of one who had been such a friend to our church. We especially remembered your late visit, lunching with us in our vestry, your coming up to our house in the evening, and Mr. Dodge's presence at our school and prayer-meeting. All seems so fresh! And I can never forget all his kindness to me when in America, — his generous aid to my mission; and I see him with his own hands helping to pack my things. He blessed every one whom he met. How many will mourn him! May God so fill your heart with His peace that the cloud may lose its darkness in the glory of its golden lining."

Rev. NEWMAN HALL, LL.B., London.

(And February 27.) "I enclose the resolutions which were voted at our Church-meeting last night, and which have been signed by our elders in behalf of the congregation. They express our true sympathy with you, and the grateful memories and high respect we cherish towards the dear friend we have lost. I read to the people last night Dr. Cuyler's funeral address, and we prayed lovingly for you and your family."

Rev. J. C. Harrison, D.D., London.

"All who knew him, loved him; and those of us who had lived with him under his own roof, and saw him just as he was, loved him with a deep, warm, tender love, which death itself cannot lessen. He was so bright and cheerful, and yet so thoughtful and true-hearted, so thorough a man of business, and at the same time so faithful a follower of his Lord, so generous and self-oblivious wherever the cause of Christianity or humanity was concerned, that it is difficult to look around and discover his match. Never shall I forget the welcome which he gave to my dear friend Dr. Stoughton and myself, nor the thoughtful care with which he arranged all things for us. Never can I forget the sweetness of his disposition, and the devoutness of his spirit, and the interest he showed in everything good and great. Never can I forget our conversations, our heart-fellowship, our united prayers. And now all this is but a memory; and yet a memory of a delightful reality, — a memory which grows to give substance and reality to an anticipation higher still. We shall see him transfigured, and all that was so lovable on earth made perfectly lovely in the heavenly home."

Rev. Henry Allon, D.D., London.

"How little we know when the last time is the last! Notwithstanding his advanced and rapidly advancing years, I had, when bidding him farewell in London, the hope of again seeing him before very long in America; but his removal has anticipated the time even then fixed. He has come to his grave in a good old age, full of honors such as are most to be coveted, — the honors of the wise and good, with the blessings of many ready to perish evoked by his name. Two peoples honor him; for if not so well known in England as in America, he was well enough known to be held in a very general esteem. He 'hath good report of all men, and of the truth itself:

yea, and we also bear record.' The death of such men makes the world appreciably poorer."

Sir HARRY VERNEY, M.P., Croydon House, Buckinghamshire, England.

"I beg you to accept my warm, hearty thanks for sending to me the books which Mr. Dodge had used. Books which have been prized by a godly man, the thoughts they have suggested, the warning as well as the consolation they have afforded, all aid in the difficulties attending men immersed in the world's business, engaged in duties that cannot be neglected without injury to others, and subject to temptation within and without. I always hoped that it might be my good fortune to visit the United States, to renew intimacy with Mr. Dodge, and to make acquaintance with many with whom intercourse would be agreeable; but occupations and duties in England make it difficult to go abroad. I thank you for your goodness in giving me the details of the departure of my dear and most highly esteemed friend."

Mr. HUGH MATHESON, London.

"I had the most profound veneration for him and admiration for his noble stand on the side of the truth. His Christian liberality was a great example. It was with singular pleasure that I met him in London in the autumn of 1881."

Prof. W. L. BLAIKIE, D.D., Edinburgh.

"My wife and I desire to say with what regret and emotion we received the tidings of the death of Mr. Dodge, and how warmly and tenderly we feel for you in your time of bereavement. Thankfulness for the mercies of a lifetime I doubt not predominate in your heart even amid all the sorrow and desolation. Your happiness in the thought of his happiness will be another blessed feeling, and in the thought that it pleased God at an early period of his life to draw his heart to Himself, and to give him the unspeakable privilege of consecrating himself to His service and of spending time and substance and all in endeavors to advance His glorious kingdom."

CHAPTER XXIV.

UNVEILING OF THE STATUE.

THE proceedings at the unveiling of the statue of Mr. Dodge, Jan. 13, 1886, were published in a small volume by the Committee of the Chamber of Commerce having in charge the erection of the monument. The addresses are reprinted here, together with the introductory statement, prepared by the Rev. Theodore L. Cuyler, D.D.

The statue is of bronze, nine feet six inches in height, and stands upon a pedestal of polished gray granite. The pedestal and its surroundings were designed by Mr. Richard M. Hunt. An engraving provided by the courtesy of the Committee gives a correct representation of the whole. Upon the back of the pedestal the following inscription appears: —

ERECTED BY VOLUNTARY SUBSCRIPTIONS, UNDER THE AUSPICES OF THE CHAMBER OF COMMERCE OF THE CITY OF NEW YORK, 1885.

DR. CUYLER. IT has long been customary in the olden land from which we derive our language, and many of us our lineage, to erect public memorials to the men who have been eminent for lives of philanthropy. The statue of William Wilberforce looks down from the summit of a lofty column over the city of Hull, which he represented in Parliament when he was battling for the freedom of the bondmen. The figure of George Peabody greets the merchants of London every day as they throng around the Royal Exchange. In the streets of Kidderminster stands the statue of Richard Baxter, the eloquent preacher to humble arti-

sans; and on the Thames Embankment is one of Robert Raikes, the founder of Sunday-schools. Similar monuments to careers of beautiful beneficence adorn other cities of Britain and of the Continent.

In our own younger country this meed of public honor has hitherto been paid chiefly to those who were eminent in arms or in statesmanship, in science or in letters. But a genius for doing good would seem to be as worthy of posthumous gratitude as a genius for using the sword or the pen or the eloquent tongue. Deeds of unselfish benevolence deserve a monument as truly as deeds of patriotism, or the achievements of distinguished statesmanship and intellectual culture. Such acts of homage to the dead are inspirations to the living. The community which places the highest premium upon largeness of heart and liberality of hand will be the most likely to be enriched by generous benefactors.

The first step in this direction of public and permanent commemoration of eminent philanthropy, in the city of New York, has been taken by rearing this statue to the late Hon. William Earl Dodge. The precedent thus established may be followed, as we trust, by a long line of successors. Mr. Dodge was not a native of this city. He was born on the 4th of September, 1805, at Hartford, in the neighboring State of Connecticut. Coming hither in his early boyhood, he spent his long, virtuous, and useful life in this metropolis. The story of his career in its most salient points is set forth in the addresses delivered at the dedication of this statue. His sudden death, at the ripe age of nearly seventy-eight, occurred on the morning of Feb. 9, 1883. Testimonials of grateful respect to his memory were immediately rendered by a large number of public bodies and of benevolent societies in New York and in other portions of the land. As his gifts and labors of beneficence were not hemmed in by sectional or sectarian boundaries, these testimonials of veneration came from people of various localities, of all political parties and all religious denominations. None of these honest tributes were more touching than those which were paid by the humblest recipients of his bounty in this city, by foreign missionaries, and by many of the negro freedmen of the South.

Soon after his lamented death it was suggested that a permanent memorial, to commemorate his life-long services to this community,

should be erected by his neighbors and fellow-townsmen. To carry out this suggestion a number of his personal friends met at the rooms of the Chamber of Commerce (of which he had been the president for several years) on the 3d of March, 1883. At this meeting a Committee was appointed to consider and devise a plan which would most fittingly meet the wishes of the public. This Committee recommended that a bronze statue, of life size, with a suitable pedestal, should be erected, by voluntary contributions, in some prominent part of the city. The recommendation was unanimously adopted at an adjourned meeting on the 12th of March. The Committee who were appointed to carry out this project were Messrs. William H. Fogg,[1] Samuel D. Babcock, Samuel Sloan, John A. Stewart, Morris K. Jesup, John Crosby Brown, and Charles Lanier. Mr. Jesup consented to act as treasurer, and cheerfully devoted his time and energies to the undertaking until its successful completion. Three hundred and eighty persons contributed their subscriptions of money; and the construction of the statue was intrusted to the distinguished sculptor Mr. J. Q. A. Ward. The spot designated for its erection was at the intersection of Thirty-fourth Street, Broadway, and Sixth Avenue. In recognition of Mr. Dodge's life-long devotion to the cause of temperance, a beautiful drinking-fountain of pure water is connected with the granite pedestal. The ceremonies of unveiling and dedicating the monumental statue took place on the afternoon of the 22d of October, 1885. A large gathering of eminent citizens assembled in the hall of the adjoining Armory to listen to the eloquent and appropriate addresses.

After the completion of the exercises in the Armory the national flag, which concealed the statue, was withdrawn, and a concourse of his fellow-townsmen looked with admiring veneration on the familiar features of the good man whom they had known so long and loved so tenderly. The participants in that day's ceremonies will soon pass away; the impressive words here recorded may in time be forgotten: but the imperishable statue will endure, and will speak to coming generations of the eminent public services, the generous gifts, and the spotless life of William Earl Dodge, the merchant, the patriot, the Christian, and the philanthropist.

[1] Mr. Fogg subsequently died, and Mr. A. A. Low was appointed to fill the vacancy.

Mr. Samuel D. Babcock, president of the Chamber, presided. The ceremonies were opened with prayer by the Rev. Dr. Theodore Cuyler, after which the Chairman spoke as follows: —

THERE is no more agreeable duty, no greater privilege, than to commemorate in a substantial and fitting manner the lives of those who have exerted a powerful and beneficent influence upon society. In recognition of this fact, upon this bright autumnal day, when Nature so forcibly reminds us of those who have passed away, we come together to inaugurate the statue of our friend the late Mr. Dodge. He was neither soldier, statesman, poet, nor scientist; but, better than many of such, he was the living embodiment of faith, hope, charity, and temperance, and these qualities enabled him to discharge with rare fidelity his duty to his Maker and to mankind. To this end he freely used the talents he possessed, whether of mind, body, or estate. If I were asked to select his epitaph, I should adopt as most appropriate the words of the great Apostle: "Distributing to the necessity of saints; given to hospitality; not slothful in business; fervent in spirit; serving the Lord."

And now, Mr. Mayor, I have the honor, in behalf of the Committee of Arrangements, to present to the city of New York through you, its acting chief magistrate, the statue of the late William E. Dodge, in the confident hope that the mayor and those who may succeed him in his high office will take care to preserve this gift as a perpetual reminder of an upright and influential merchant, a useful and loyal citizen, a zealous and tender-hearted Christian philanthropist, — and in fine, sir, an illustrious type of a true and lofty manhood.

ADDRESS BY HON. ADOLPH L. SANGER.

(ACTING-MAYOR.)

MR. PRESIDENT AND GENTLEMEN, — The pleasing duty has been assigned to me, in behalf of the people of this city, of accepting this statue.

The occasions upon which the community has been called together to honor the memory of the great merchants and philanthropists of this city have been few indeed.

It is something to have so lived as to deserve public recognition for good works faithfully performed.

Aside from the honorable reputation which a long and useful business career had deservedly won for William E. Dodge, we must respect his profound religious convictions, as he understood his duties to his fellow-men, doing all the good which his means and his zeal permitted. He was identified with some of the most important charitable enterprises of this city, and witnessed their growth from small beginnings to mature development. He was proud of his citizenship as a New Yorker, and especially proud of his connection with the mercantile and financial interests of our metropolis. His honorable career as an officer of the Chamber of Commerce is historical.

New York has not been sufficiently generous in its appreciation of its merchant-princes. Whatever may be said of their indifference to public life, it must not be forgotten that to their business integrity and enterprise New York is indebted for much of its greatness and commercial prosperity.

We congratulate the people of this city upon this work of art; and as it is the beginning of the monuments which we hope to have erected to the memory of its great merchants, let us trust that an active and generous public spirit may lead to the early completion of similar honorable mementos, which shall indicate how sincerely we appreciate the eminent services they have rendered, and which shall encourage the young in honest enterprise and upright business methods.

ADDRESS OF THE HON. ABRAM S. HEWITT.

New York has not been prodigal of public statues. The erection of such memorials is a privilege which should not be lightly sought or readily granted. It is the highest honor which can be paid to a citizen that his memory and features shall be preserved in bronze or marble for the reverent homage of future generations. As a rule, the lapse of time and the favorable judgment of posterity should decide the claim for such eminent recognition. We have not yet erected statues to Fulton, who gave us steam navigation, or to De Witt Clinton, who created the highway of commerce which

has made New York great and rich. All men will agree that too much honor cannot be paid to the memory of such public benefactors by the generations which have inherited their glory and profited by their genius.

Why, then, when Fulton and Clinton still remain without the crowning honor of a public memorial, does the Chamber of Commerce — under whose auspices this statue to William E. Dodge has been erected by the voluntary subscriptions of three hundred and eighty persons, no one of whom inherits his blood — ask the use of a public square for its permanent resting-place? Even with all his virtues fresh in our minds, and with the fruits of his long and well-spent life in our possession and enjoyment, we cannot venture to compare his unquestionable merits with the achievements of the great men who laid the foundations of our commercial supremacy.

But there are men who can wait for recognition; and there are, on the other hand, characters which demand present recognition, if recognition is ever to be given. Fulton and Clinton are identified with a development which will last as long as the continent shall endure. Their names and fame form part of the very structure and growth of the State of New York. Their monuments are ever before us, and there is no danger that their works or their genius will ever be forgotten.

Not so with Mr. Dodge and the life-work which endeared him to the community to which he came when a youth, and to the people among whom he lived for more than half a century. He began his career of usefulness as the "boy" in a store, whose lot was by no means so easy as it now is, with the appliances of copying-presses, telegraphs, telephones, and with porters to do the heavy work of the office. By his diligence, fidelity, and probity he made his way with slow and toilsome steps to the head of the greatest house in his branch of business in the world, owing its growth and success mainly to his spirit of enterprise, his large intelligence, and his sleepless activity. He accumulated wealth without exciting the envy or ill-will of his fellow-citizens. He was the friend and earnest supporter of every beneficent public enterprise. He showed his public spirit by assisting in the building of canals, railways, telegraphs, and ocean cables, when it required courage and self-sacrifice to engage in what were regarded as desirable but

hazardous public enterprises. He was connected with the public schools, and was the friend of popular education. He led an unassuming, Christian life, aiding missionary enterprises and building churches in the waste places. He was the promoter of temperance, and a munificent donor to all associations organized for the diffusion of knowledge and religion among the young, and especially among the clerks of New York, of whom he had been one, and in whom he felt a parental interest. He was the friend of the enslaved in this and other lands, and freely gave his time and money for the amelioration of their condition by means of colonization and other remedial agencies. He took part in every public movement in this city for better local government, and was a generous benefactor to the museums and galleries of art designed to refine and to educate the masses. He tried to prevent the horrors of civil war; and in consequence of his high character and patriotic impulses he was selected by the Legislature of the State of New York as a member of the Peace Commission, which in vain attempted to bring about an accommodation and prevent the impending conflict between the North and the South. When finally the death-struggle came, he entered heart and soul into every movement for the support of the Government. He was a member of the Union Defence Committee, and chairman of the Committee of Conference with other cities to aid in organizing troops, equipping regiments, and forwarding supplies. His family nobly seconded his patriotic efforts; and one of his sons entered the military service, and returned at the close of the war with the rank of brigadier-general. He was chairman of the New York branch of the Christian Commission, which charged itself with the spiritual welfare of the troops. He took part in the formation of the Loyal National League, organized to strengthen the Government in 1863, when the Union prospects were darkest. He denounced from the steps of the Sub-Treasury the draft-riots in New York, at the risk of his life and property, which he considered as nought so long as the Union was saved and his country restored to honorable peace.

Subsequently his grateful fellow-citizens honored him with a seat in Congress, where he not only advocated sound financial measures at a time when error was rife, but resisted his own party in its reconstruction policy, predicting with remarkable foresight the

lamentable results which flowed from its adoption. He declined a re-election to Congress for personal reasons, but left on the community the conviction that he was in all respects a model citizen, a merchant as honorable as he was eminent, and a good Christian, who performed his duties without fear and lived a life without reproach. Above all, the merchants of New York felt an honest pride in his character, career, and success in life; and by them he was held in such repute and honor that for eight successive years he was elected president of the Chamber of Commerce of the State of New York, and in all movements of a public nature he was recognized as their champion and leader. In him all men saw the original of the inimitable portrait sketched by Dr. William Adams when in his presence he said of the ideal merchant: —

"I know not the man at this period of time who occupies a position more exalted — above the valor of the soldier or the arts of the politician, with opportunities more auspicious in their bearing on the well-being of society — than a merchant, intelligent in mind, honest in principle, cultivated in tastes, simple in manners, generous in sympathies, liberal in conception, bountiful in gifts, the accredited friend of letters, science and art, charity and religion, standing on the ground of commercial success, the honored almoner of a benignant Providence."

Surely it is a good thing for the community to perpetuate the memory of such a man, and to hold up for enduring honor the noble record of such a life, pure, unselfish, and beneficent. But this has not been the practice of men in this or in any age. The warrior and the statesman have carried off the honors of history, while the merchant and the philanthropist have been rewarded with the approval only of a good conscience and the fleeting commendation of the time, "Well done, good and faithful servant!" But our civilization has entered upon a new era. The potent forces of modern life are those which regulate its industry and diffuse the blessings of unlimited production through the medium of healthful commerce between nations. Construction is now held in higher repute than destruction. At length we begin to comprehend the significance of the injunction, "Learn to do good and distribute." Society naturally does honor to the agencies which it regards as most beneficent. It is a most encouraging and suggestive departure, therefore, from the traditions of the past, when the members of a commercial community are moved to perpetuate

the memory of one of their number whose chief claim to distinction lies in a noble character, a useful life, and, above all, in the employment of his means as a trust-fund for the good of his fellow-men.

This monument, then, may be said to represent a new phase in the progress of human development, in an era not merely of great physical triumphs, but of higher and nobler intellectual and moral perceptions, basing the true glory of man upon his love for his fellow-men and upon the sacrifices which he makes for the advancement and welfare of the race. Other men before Mr. Dodge have given life and fortune to good works, and have doubtless found, as he did, a full reward in the satisfaction of well-doing. But they have no public monument to their memory. The encouraging feature of this event is that society recognizes at length the duty which it owes to itself of making a public recognition of the life and labors of such benefactors of the human race. In doing justice to William E. Dodge the community places itself on a higher plane of virtue, and establishes a standard of excellence for this and for coming generations which gives the answer to the complaint: —

> "How seldom, friend, a great good man inherits
> Honor or wealth, with all his worth and pains;
> It sounds like stories from the land of spirits
> If any man obtain that which he merits,
> Or any merits that which he obtains."

But this monument and this occasion have even a greater significance and a deeper lesson for those who remember how towards the close of his life, when he stood at the summit of his career, Mr. Dodge was persecuted, misunderstood, and maligned. It bears witness that in this age of general intelligence, with a free press, it is no longer possible for an honest man to be crushed by official oppression; enforces the fundamental truth that 'government exists for the benefit of the governed;' that public officials are the servants, and not the masters, of the people; that resistance to wrong is the duty of every citizen; and, above all, it presents to the world an enduring reminder of a good man victorious at last over malice and calumny, as another justification of Milton's triumphant acclaim: "Who ever knew truth put to the worst in a free and fair encounter?"

ADDRESS BY REV. ROSWELL D. HITCHCOCK, D.D.

It was a keen insight into the subtler forces of history that led Andrew Fletcher, or some other wise man, to say that if one were permitted to make all the ballads, he need not care who should make the laws of a nation. He might have added "Let me put up the statues, and I care not who write the biographies." Most biographies are even more short-lived than the men they commemorate. Books, for the most part, come and go with the generations which produce them. Eagerly read at first, and potent for a time, they retire at last to the dusty alcoves, while bronze and marble and granite stand out under the stars, defying the storms and the seasons, and speak on to millions of people from generation to generation.

It is an old idea that no man should be accounted happy until he has died. Not till then is character absolutely assured. The final reputation comes later still. Between death and beatification the Roman Church requires for its saints an interval of fifty years, after full proof of eminent virtue and well-attested miracles. For our friend and neighbor, whose image in monumental bronze we salute to-day, we ask only the respect, affection, and reverence due to a modest man who wrought no miracles but such as are possible to us all. A people or an age advertises its own character in selecting the men set apart for lasting remembrance. In Trafalgar Square, Nelson is England; in the Place Vendôme, Napoleon is France; in the Unter den Linden, Frederick the Great is Prussia. Not exclusively, but for the most part everywhere in Christendom military genius occupies the pedestals. Not exclusively, as I have said; statesmen and philanthropists, men of science and men of letters, — women also, — are commemorated. And among all the better nations, the exaltation of force and prowess is yielding steadily to the exaltation of gentleness and charity. Christian consecration is beginning to get its rights. In the busy commercial city of Hull, England, a few weeks ago, I looked up in gratitude to the towering form of Wilberforce. To her splendid equestrian statue of Frederick the Great, Prussia proposes to add an imposing monument to Martin Luther. For our friend so recently taken from us we claim no extraordinary gifts of genius, no brilliant dramatic career. He was a New England boy, like

many others. He was a New York merchant, like many others. He was a member of our National Congress, like many others. And, like many others, he had accumulated a handsome fortune, for which no man upbraided him. No poor man's curse pursued or shadowed it. He was a thoroughly good man, without a single drop of hateful pride, uncharitableness, or envy coursing through his veins. What most distinguished him was his sense of Christian stewardship as a practical working force in his daily life. He considered nothing as absolutely his own. All his possessions, gained by toil, sagacity, and self-denial, were held in trust, sincerely and entirely. His personal and family expenditures, which might easily have been very large, were constantly restrained by the feeling that he was using money that belonged to a Being above him, out of sight, yet always near. His greatest luxury for many years was the divine luxury of doing good. If some men whom he respected could not always see things just as he saw them, it is equally certain that no man whom anybody else respected ever questioned his ardent, entire unselfishness.

If we had more such rich men, we should have fewer poor men either justly or unjustly complaining of their lot. Such men as he and Peter Cooper are the best friends and defenders of our present social order.

I have been permitted to see a partial list of his contributions to public objects, — a list kept only for business purposes, and not intended for publication. I shall not betray the trust. The aggregate is large and princely; but what most impressed me was the great variety and wide geographical distribution of his charities. More of concentration would have made his own name more prominent. Had one half, or one quarter even, of what he gave away been bestowed on any single object, he would have built for himself a monument such as we seldom see.

Educational institutions evidently held a foremost place in his regard. His own educational opportunities had been very good, being the son of a successful teacher. But when only twelve years old he had to begin life for himself in this commercial metropolis of the country, with scant leisure for mental cultivation, which he always craved. And yet from the beginning he was an eager and diligent reader of all the best newspapers, magazines, and books. Histories, biographies, travels, theological treatises, but especially

the more practical religious, ethical, benevolent, and reformatory books and pamphlets, — all had a place in his library and on his table. And he began very early to be, according to his ability, a liberal patron of literary institutions, both colleges and theological seminaries. The three institutions for which he did most were the Union Theological Seminary in this city, of which he was for many years one of the directors, the Theological Seminary at Auburn, and the Syrian Protestant College at Beirût. But several such institutions abroad, and a long list of institutions at home, all across the continent, from Bangor to San Francisco, shared in his unstinted and untiring bounty. Many a small college doing good work under hard conditions in a new country got timely and stimulating assistance from him. He might not think it well always to respond to the numberless appeals, but no properly accredited representative of any institution, however humble, was ever refused a hearing. The recently established institutions of learning for colored students commanded especially his attention and patronage.

The interest he took in young men, particularly such as were struggling to get an education, was one of his most charming characteristics. He never forgot that he was once a young man himself, — perhaps I ought to say, rather, that he himself never ceased to be young. His first charity was in this direction. When a mere boy he worked a potato-patch in Connecticut, that a poor Sandwich Islander named .Obadiah might attend school. Nearly three hundred men are now in the Christian ministry, preaching the gospel all over the globe, who owe their education in large measure to his bounty. And the best thing about him always was the warm, close, personal interest with which he followed every young man to his self-denying work. I make bold to say that there are few men, either in heaven or on earth to-day, with personal relationships so numerous and so tender.

What he did for the cause of temperance will be better understood when plain common people, who shoulder the public burdens, and in times of peril bare their bosoms to the shock of war, shall have been brought to see and feel that the great bulk both of our poverty and of our crime may be traced directly to the intemperate use of intoxicating drinks. And I take the liberty to say that charity is pouring water into a basket until the chief cause of all our poverty is boldly challenged and squarely met.

It only remains to say that our friend gave not his money only, but himself, his time, his strength, his enthusiasm, his whole vitality, to the great work of doing good. It would take some time to name all the benevolent societies which he served as president, or vice-president, or director, and whose treasuries were frequently and liberally replenished by him. It is seldom that the death of any man leaves so many vacancies to be filled. We miss him sorely. The world is poorer for his having gone out of it. A little more than two years ago we said good-night to him with saddened hearts. But now we may say good-morning. Not in perishable flesh, but in imperishable bronze, we have him back again, shedding Christian benediction on our busy streets.

ADDRESS BY HON. ALFRED H. COLQUITT.

How precious is the memory of a just man! Frail as we are, misjudging as we are, human nature asserts its preference for the good and the beautiful in the inevitable offering of love and admiration.

What distinction can be compared to this? How often is it that fame is achieved by a suffrage that will not bear the light of truth or reason? How much of influence and reputation rests upon the narrow basis of a selfish ambition? Intense self-love places its impress upon nearly everything that man hopes for, struggles for, or wins. And yet when death hath placed its seal upon the chapter of a good man's life, how unfailing, how spontaneous, how fervent is the tribute which our better nature instinctively pays! The heart of this great city to-day is inditing a chapter in its history that will stand forever as an illustration of this noble trait of our nature.

This concourse here is to inaugurate an imperishable memorial that shall preserve the fame of a pure and beneficent life.

Mr. Chairman, those who have preceded me in this ceremonial have spoken more fitly than I can be expected to do of Mr. Dodge's career upon this theatre of his long and active life. The wisdom, the integrity, the intelligence that marked his course as a citizen of this city, his complete success in demonstrating the virtues of a pure life, have already been happily delineated. These

are very properly the subjects of eulogy for those who were nearest him, and whose privilege it was to inspect his daily walk and conversation. I come from a distant part of this great country of ours to bear an humble tribute of respect and love. In common with you, we venerate his memory. The philanthropy of the man we honor to-day by this ceremony embraced every color and class in Georgia; and here let me say in this presence, where, for the most part, I am a stranger, that we none the less honor him because he was not of our own. Virtue is not provincial, it is not sectional, it is not honored because it is born in one community, but because of its own intrinsic beauty. His philanthropy embraced every class and color in my State, and there was not a human being in the commonwealth that might not have felt that William E. Dodge was his friend and well-wisher. He had a very especial concern for the condition, the interests, and the improvement of the emancipated class in that country. What he did in his gifts to institutions, in his aid to individuals, I shall not attempt to enumerate. I am glad that our revered friend and brother did make some special reference to it to-day. But you will permit me to refer to one circumstance which occurred on my journey to this city as an evidence of how it is appreciated among that class of our fellow-citizens. That his bounty and his gifts and his beneficence were not misplaced, is evinced by the character and position of the very colored man to whom I refer. Learning by chance that I was on my way here to be present at the ceremony, he gave vent to his own feelings, writing upon the cars hastily, as we parted, a simple note; and as he could not be here to mingle in the throng, he desired that if it was inappropriate that it should be referred to at all, I should at least retain it as an evidence of the fact of how his people appreciated the virtues of Mr. Dodge in their behalf. It is brief: —

> The colored people of the country honor the memory of William E. Dodge. He was my best friend.
>
> WILLIAM D. JOHNSON.

But his care and his kindliness were not limited by race, color, or previous condition. How shall I on such an occasion as this, at a day so early in the memories of the past, speak of the sympathy and consideration he had for those of your fellow-citizens

in the section of the Union which had felt the hand of affliction so severely laid upon it? While the most rigid requirements of loyalty and of patriotic feeling were discharged, he at the same time had for us the word of good cheer and the heart of a brother. Mr. Dodge was a patriot of broad sympathies. He was so because of the genuineness of his humanitarianism. Wide as his country was, diversified as were the interests of all these States, he never for a moment suffered the thought that rivalries in State policies could justify estrangement and enmities. Let it be said to his honor that from the moment the unhappy collision between these States ended, he stood forth and pleaded for kindliness and for the restoration of fraternal feelings. We felt this, and we prized it; and while you to-day, fellow-citizens of the city of New York, are unveiling to the gaze of the world, for all time, a noble statue of this man, Georgia, so remote, Georgia, ten years ago, in naming one of her counties, linked his name in perpetual union with her own. Never have I heard a citizen of my State take exception to this signal honor, which many native to the soil might have coveted. Georgians cherish the name and the fame of her adopted brother, and they, with you, point to the noble character which he illustrated.

It will be a difficult task in this our day and generation to single out a man who took a wiser view of life. While others may have pursued their interests, justified by the habits and usages of society, it has always seemed to me that Mr. Dodge's own motives and interests were subordinated to those of the public good and public welfare and happiness. Oh that men would oftener feel as he did, — that his successes were but the covenants held by Providence for a wider and more active pursuit of lofty enterprises, and for a deeper concern for the good of others! Would to Heaven that the fortunate of earth were as generous, as sympathetic, and as warm-hearted! How enviable! — no, I will not say it is to be envied; but in the minds of the men of the world, what an enviable thing do we here contemplate to-day! A vigilance and care that overlooked no worldly duty; a loving-kindness that embraced all mankind; a meek and lowly spirit that in its uttermost trust relied and rested upon the love of God. It may be that in the history of the classic ages of the past there is not a single memorial that has ever been raised to commemorate the death of a good

man. Let it be said to the honor of this imperial city, this city so regal in commerce and in power of every character, that here, in the midst of the thriving activities, and in the multitudinous occupations of human life, there is a spirit of love, of brotherhood, and Christianity that illustrates its admiration of the good by the erection of a monument that shall last forever.

The benediction was pronounced by President McCosh, of Princeton College.

MONODY

ON THE DEATH OF WILLIAM E. DODGE,

By MRS. ELIZABETH C. KINNEY

(*Only surviving sister of Mr. Dodge*).

O Brother of my heart!
O Brother of the pulsing heart of man! —
For thy rich heart-blood, fertilizing, ran
Through the great arteries of humanity,
Wherever it could life or growth impart —
Shall I so selfish in my sorrow be
As to stay looking down the chasm
Of my deep loss,
Or yield to grief's convulsive spasm,
When I should rise and bear,
In this wide woe, my share, —
Only another and a heavier cross?

If he could speak earth's language yet, —
Which Angel-tongues forbid, —
How would our murmurs, tears, regret,
By those dear lips be chid!
That voice,
Might it but pierce the skies,
Attuned to heavenly harmonies,
Would say, "Rejoice! rejoice!
My labor all is done,
My rest begun, —
The rest of higher work, that wearies not, is won."

In glorious vision now I see
That life sublime, that instant death,
Which, painless, hushed the mortal breath,
To let the Immortal breathe more free;
That smile, benign in charm,
And outstretched still, that helpful arm.

His earth-work is not finished quite,
Only its *toil*, — that hand yet holds
With love as tender, and with heaven-gained might,
The hand he took in youth,
Pledged by true woman's truth, —
That arm her loneliness enfolds,
And lifts her faith to raptures infinite.

That high example of the perfect man
Stands out against earth's shadows, backward cast,
For sons and sons' sons to behold the plan
Of a whole noble course from first to last.
Nor unto these alone
Is that great pattern shown ;
His sons, his brothers, were the human race
And in his kindly face
Encouragement and guidance beamed for all.
His speech was ever as a rallying-call,
While boldly he stepped out and led the fight,
Combating error in the cause of right.

My Brother,
O my Brother! Who will rise
To take his place, —
In heart so true, in tongue so wise?
When shall another
So set his dauntless face
Against all evil, standing by all good,
Valiant as Christian hero ever stood?

Who at the hearth and home,
Who at the hospitable board,
Who at the Table of his Lord,
Under the temple-dome,
Made so the human-love divine,
Divine-love such a heaven on earth,
As he whose countenance will shine
No more by that now shadowed hearth?
Answer, O heart of mine!
And echo the response, O void within!
Would it not welcome be if grace might win
For me ere long the Christian's prize,
Sooner to meet again my Loved in Paradise?

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